MENNONITE
YEAR BOOK
AND ALMANAC

FOR THE YEAR OF OUR LORD

1916

PUBLISHED BY THE

EASTERN MENNONITE CONFERENCE

PUBLICATION COMMITTEE

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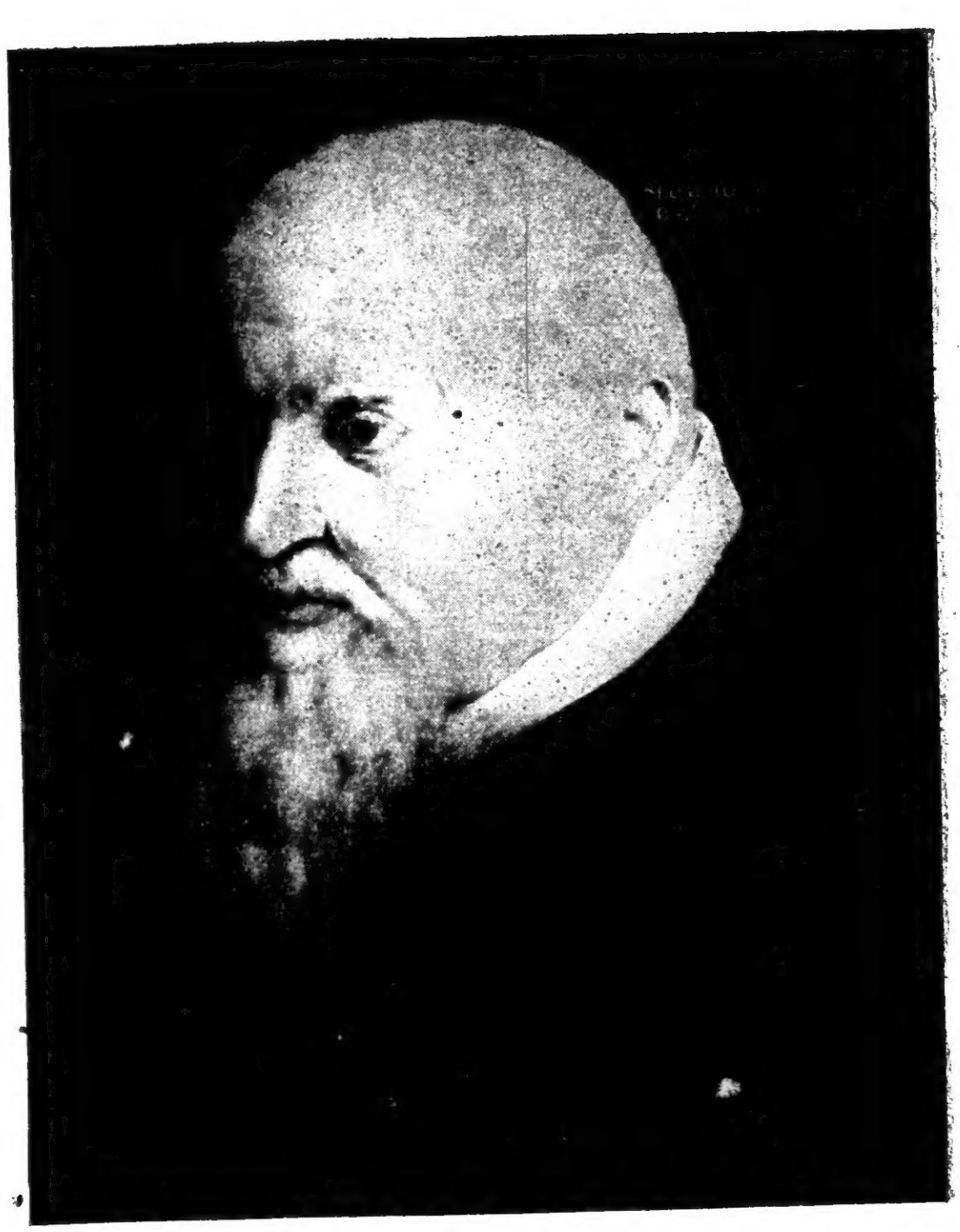

Menno Simons

Born A. D. 1492 Died January 14, 1559

Other foundation can no man lay than that which is laid, which is Jesus Christ.—1 Corinthians 3: 11.

The Span of Life

Life is too brief
Between the budding and the falling leaf,
Between the seed time and the golden sheaf,
For hate and spite.
We have no time for malice and for greed;
Therefore, with love make beautiful the deed;
Fast speeds the night.

Life is too swift
Between the blossoms and the white snow's drift,
Between the silence and the lark's uplift,
For bitter words.
In kindness and in gentleness our speech
Must carry messages of hope, and reach
The sweetest chords.

Life is too great
Between the infant's and the man's estate,
Between the clashing of earth's strife and fate,
For petty things.
Lo! we shall yet who creep with cumbered feet
Walk glorious over heaven's golden street,
Or soar on wings!

Margaret E. Sangster

EXPLANATIONS OF THE CALENDAR

ECLIPSES FOR THE YEAR 1916

In the Year 1916 there will be Five Eclipses, three of the Sun and two of the Moon.

THE FIRST A PARTIAL ECLIPSE OF THE MOON, January 20th at 7 o'clock, 11 minutes in the morning. Visible here. Visible also in western Europe North Atlantic Ocean, North and South America and north-eastern Asia.

THE SECOND IS A TOTAL ECLIPSE OF THE SUN, February 3rd at 11 o'clock, 20 minutes in the forenoon. Visible here as a partial eclipse. Visible also in western Africa, western Europe, North Atlantic Ocean, North America and Northern South America.

THE THIRD IS A PARTIAL ECLIPSE OF THE MOON, July 14, at 10 o'clock, 10 minutes in the evening. Visible here. Visible in Africa, south-western Europe, and in North and South America.

THE FOURTH IS AN ANNULAR ECLIPSE OF THE SUN, July 29th, at 7 o'clock, 42 minutes in the evening. Invisible here. Visible in Australia, New Zealand, New Guinea, Borneo, Sumatra and the Philippine Islands.

THE FIFTH IS A PARTIAL ECLIPSE OF THE SUN, December 24th, at 3 o'clock in the afternoon. Invisible. The magnitude of this eclipse is but 0.011 of the sun's diameter, hence it is barely visible anywhere.

MOVABLE FESTIVALS

Shrove Tuesday	March 7
Ash Wednesday	March 8
Good Friday	April 21
Easter Day	April 23
Ascension Day	June 1
Whitsuntide	June 11
Trinity Sunday	June 18
Corpus Christi	June 22
First Sunday in Advent	December 3

CHRONOLOGICAL CYCLES

Dominical Letter	A
Epact	26
Lunar Cycle or Golden Number	17
Solar Cycle	21
Roman Indiction	14
Julian Period	6629

THE EMBER DAYS

1. March 15
2. June 14
3. September 20
4. December 20

In the Jewish Era the year 5677 commences at sunset, September 27, 1916.
In the Mohammedan Era the year 1335 begins on the 28th day of October, 1916.

THE FOUR SEASONS OR CARDINAL POINTS

Spring begins ☉ enters ♈ March 20, at 5.04 in the evening.
Summer begins ☉ enters ♋ June 21, at 12.41 in the evening.
Autumn begins ☉ enters ♎ September 23, at 3.31 in the morning.
Winter begins ☉ enters ♑ December 21, at 10.15 in the morning.

The calculations in this Almanac are made to Solar or Apparent time.

Dale Enterprise, Rockingham Co., Va.

L. J. HEATWOLE, Calculator.

1st Month JANUARY 31 Days

Week Days. Date.	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1 Sat	Daniel's Vision. Dan. 7:1-14.	8 49	3 09	♐	☿ Gr. Hel. Lat. S. ♌	4	7 23	4 37
1	**The Ascending Lord. Acts 1:1-14.** Golden Text—Eph. 4:8.	1st Sunday after New Year Matt. 2:13-23; 1 Pet. 4:12-19.				**Day's Length, 9 Hours; 14 Minutes**		
2 Sun	The Ascending Lord. Acts 1:1-14.	9 53	4 48	♑	♂ sta., ⊕ in Perigee	4	7 23	4 37
3 Mon	The Spirit's Coming Foretold. Joel 2:12-32.	11 01	6 00	♑	Algol souths 8.11	5	7 23	4 37
4 Tues	The Spirit's Power Over the Dead. Ezek. 37:1-14.	12 07	☾ S.	♐	4) ☌ ♄ ☉, ☾ in Per	5	7 22	4 38
5 Wed	The Live Coal. Isa. 9:1-13.	1 09	6 25	♐	Sirius rises 6.35	6	7 22	4 38
6 Thur	God's Promise of Victory. Zech. 19:1-12.	2 07	7 22	♐	♂ ☿ ☾, ♂ ♀ ♅	6	7 21	4 39
7 Fri	The Day of Consecration. Zech. 14:16-26..	2 58	8 25	♐	♂ ♅ ☾, ♂ ♀ ☾	7	7 21	4 39
8 Sat	Concerning Spiritual Gifts. 1 Cor. 12:1-31.	3 46	9 27	♐	Castor souths 12.10	7	7 20	4 40
2	**The Coming of the Holy Spirit. Acts 2:1-13.** Golden Text—I Cor. 3:16.	1st Sunday after Epiphany Luke 2:41-52; Rom. 12:1-6.				**Day's Length, 9 Hours, 20 Minutes**		
9 Sun	The Coming of the Holy Spirit. Acts 2:1-13.	4 32	10 30	♐	7✳ souths 8.17	8	7 20	4 40
10 Mon	The Root of David. Isa. 11:1-16..	5 16	11 28	♐	♂ ♃ ☾, Orion so. 10.19	8	7 20	4 40
11 Tues	The Coming of the Multitude. Isa. 60:1-22.	6 00	morn	♐	11) Capella so 9.42	8	7 19	4 41
12 Wed	Righteousness Before the Nations. Isa. 61:1-11.	6 46	12 33	♑	♃ sets 12.30	9	7 18	4 42
13 Thur	Prepare the Way of the People. Isa. 62:1-12.	7 32	1 39	♑	Regulus rises 7.40	9	7 17	4 43
14 Fri	As Dew Unto Israel. Joel 14:1-9.	8 21	2 47	♒	Aldebaran so. 8.42	9	7 16	4 44
15 Sat	The Victory of the Kingdom. Micah 4:1-13.	9 11	3 57	♒	Canopus souths 10.36	10	7 15	4 45
3	**Peter's Sermon at Pentecost. Acts 2:22-24.** Golden Text—Acts 2:21.	2nd Sunday after Epihhany John 2:1-11; Rom. 12:7-16.				**Day's Length, 9 Hours, 30 Minutes**		
16 Sun	Peter's Sermon at Pentecost. Acts 2:22-24.	10 01	4 42	♒	Rigel souths 9.17	10	7 15	4 45
17 Mon	A Righteous Walk. Psa. 26:1-12.	10 52	5 30	♒	♂ ☿ ♅, ☾ in Apogee	10	7 14	4 46
18 Tues	Trust in the Lord. Psa. 31:1-14.	11 41	6 14	♍	♂ ♄ ☾, ♄ sets 6.00 ♌	11	7 13	4 47
19 Wed	Waiting for the Lord. Psa. 40:1-17.	11 59	6 52	♍	Spica rises 11.58	11	7 12	4 48
20 Thur	The Excellent Way. 1 Cor. 13:1-13.	morn	☽ R.	♎	20) ☾ Eclip. Vis.	11	7 11	4 49
21 Fri	The Living Sacrifice. Rom. 12:1-21.	1 14	6 14	♎	☿ Gr. Elong. E.	12	7 10	4 50
22 Sat	How to Obtain Blessedness. Matt. 5:1-16.	1 58	7 25	♒	☌ ♆ ☉, ♂ ☌ ☾	12	7 09	4 51
4	**The Spirit of Life. Rom. 8:12-17, 26-30.** Golden Text—Rom. 8:14.	3rd Sunday after Epiphany, Matt. 8:1-13; Rom. 12:17-21.				**Day's Length, 9 Hours, 42 Minutes**		
23 Sun	The Spirit of Life. Rom. 8:12-17, 26-30.	2 40	8 33	♓	♂ rises 7.10	12	7 08	4 52
24 Mon	Impotent Man Healed. John 5:1-16.	3 23	9 42	♓	Sirius souths 10.14	12	7 07	4 53
25 Tues	The Blind and Dumb Man Healed. Matt. 12:14-30.	4 06	10 50	♓	Pollux south 10.01	13	7 06	4 54
26 Wed	The Man With Palsy Healed. Mark 2:1-14.	4 53	11 47	♓	☿ in Perihelion	13	7 05	4 55
27 Thur	The Crooked Woman Healed. Luke 13:1-13.	5 42	morn	♈	27) Alde. so. 7.50	13	7 04	4 56
28 Fri	The Ten Lepers Cured. Luke 17:11-19.	6 37	1 56	♈	7✳ souths 6.59	13	7 03	4 57
29 Sat	The Man Born Blind. John 6:1-41.	7 36	2 51	♉	Arcturus rises 10.10	13	7 02	4 58
5	**The Lame Man Leaping. Acts 3:1-12.** Golden Text—Acts 3:6.	4th Sunday after Epiphany, Matt. 8:23-25.				**Day's Length, 9 Hours, 56 Minutes**		
30 Sun	The Lame Man Leaping. Acts 3:1-12.	8 40	3 47	♉	Rigel souths 8.17	14	7 01	4 59
31 Mon	The Boldness of Nathan. 2 Sam. 12:1-14.	9 45	4 42	♈	Orion souths 8.52	14	7 00	5 00

MOON'S PHASES

	Eastern States	Central States	Western States
New Moon,	4th at 11.47 even.	10.47 even.	9.47 even.
First Quarter,	11th at 10.39 even.	9.39 even.	8.39 even.
Full Moon,	20th at 3.31 morn.	2.31 morn.	1.31 morn.
Last Quarter,	27th at 7.37 even.	6.37 even.	5.37 even.

Saturn is in opposition with the Sun on the 4th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2 What Is Consecration? Mark 12: 28-34. (Consecration meeting.)
9 Why Join the Church? Eph. 3: 8-21.
16 How to Work with Others. Isa. 41: 1-7.
23 Amusement That is Worth While. Eccl. 3: 1-15.
30 Great Foreign Missionaries. 2 Cor. 8: 16-23.

2nd Month FEBRUARY 29 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m
1	Tues	The Boldness of John the Baptist. Matt. 14:1-12.	10 48	5 26	♐	Sirius so. 9.40 ☽	14	6 59	5 01
2	Wed	Jeremiah Imprisoned. Jere. 37:1-21.	11 48	6 23	♐	Castor so. 10.38	14	6 58	5 02
3	Thur	Moses and Aaron Before Pharoah. Exod. 5:1-23.	12 43	☾ S	♑	3) ☉ Eclip. Vis.	14	6 57	5 03
4	Fri	Elijah and Ahab. 1 Kings 17:1-24.	1 34	6 51	♑	♂ ☿ ☾, 7✳ s. 6.30	14	6 56	5 04
5	Sat	The Lord My Trust. Psa. 71:1-24.	2 22	8 04	♑	♂ ☿ ☉ Inferior	14	6 55	5 05
6		**The Boldness of Peter and John.** Acts 4:8-21. Golden Text—1 Cor. 16:13.				5th Sunday after Epiphany Matt. 13:24-30; Col. 3:12-17.			**Day's Length, 10 Hours, 10 Minutes**
6	Sun	The Boldness of Peter and John. Acts 4:8-21.	3 08	9 08	♑	♂ ♀ ☾, ♀ s. 9.01 ♌	14	6 54	5 06
7	Mon	The Defence in God. Psa. 7:1-17.	3 53	10 07	♑	♂ ♃ ☾, ♃ sets 9.44	14	6 53	5 07
8	Tues	David's Confession. Psa. 32:1-11.	4 39	11 12	♒	♂ Gr. Hel. Lat. N.	14	6 52	5 08
9	Wed	God the Deliverance of Poor and Needy. Ps. 40:1-17.	5 26	morn	♒	♂ Nearest the ⊕	14	6 51	5 09
10	Thur	The Proud King Humbled. Daniel 4:28-37.	6 15	12 17	♉	10) ♂ ♂ ☉	14	6 50	5 10
11	Fri	The Rich Man and Lazarus. Luke 16:19-31.	7 05	1 24	♉	Regulus so. 12.42	14	6 48	5 12
12	Sat	Proud Haman Punished. Esth. 7:1-10.	7 55	2 35	♉	Aldebaran so. 6.44	14	6 47	5 13
7		**Humbled and Exalted.** Philip 2:1-11. Golden Text—2 Cor. 8:9.				6th Sunday after Epiphany Matt. 17:1-9; 2 Peter 1:16-21.			**Day's Length, 10 Hours, 26 Minutes**
13	Sun	Humbled and Exalted. Philip 2:1-11.	8 46	3 49	♉	☾ in Apogee	14	6 46	5 14
14	Mon	The Good Samaritan. Luke 10:25-27.	9 36	4 41	♉	♂ ♀ ♃	14	6 44	5 16
15	Tues	Brotherly Love a Command. Matt. 6:17-27.	10 24	5 30	♊	♂ ♄ ☾, ♄ sets 5.15	14	6 43	5 17
16	Wed	The Love of David and Jonathan. 1 Sam. 20:32-42.	11 10	6 14	♊	♂ ♆ ☾ ♈	14	6 42	5 18
17	Thur	Ruth's Choice. Ruth 1:6-18.	11 55	6 54	♋	☿ stationary	14	6 41	5 19
18	Fri	God So Loved the World. John 3:1-22.	morn	☽ R.	♋	18) ♂ ♂ ☾	14	6 39	5 21
19	Sat	The Father's Love. 1 John 3:1-24.	12 38	5 57	♋	♂ ri. 5.44, ☉ en ♋	14	6 38	5 22
8		**The Christian Brotherhood at Jerusalem.** (Temperance Lesson.) Golden Text—1 Pet. 1:22.				Septuagesima Sunday Matt. 20:1-16; 1 Cor. 9:24; 10:5.			**Day's Length, 10 H., 44 Min.**
20	Sun	Christian Brotherhood at Jerusalem. Acts 4:35—5:5.	1 22	7 12	♋	Spica sets 9.34	14	6 37	5 23
21	Mon	The Blessings of the Gospel. Isa. 35:1-10.	2 06	8 28	♌	Rigel souths 6.50	14	6 36	5 24
22	Tues	Christ the Chief Corner Stone. 1 Pet. 2:1-25.	2 51	9 36	♌	Sirius souths 8.17 ♍	14	6 34	5 26
23	Wed	Completion of the Second Temple. Ezra 6:1-22.	3 40	10 47	♌	Capella sets 6.38	13	6 33	5 27
24	Thur	The Body of Christ. 1 Cor. 12:1-30.	4 33	11 55	♌	7✳ sets 12.39	13	6 32	5 28
25	Fri	The Vine and the Branches. John 15:1-27.	5 30	morn	♋	Orion souths 7.21	13	6 31	5 29
26	Sat	Laborers With God. 1 Cor. 3:1-23.	6 30	1 10	♋	26) Alde. so. 5.30	13	6 29	5 31
9		**The Seven Helpers.** Acts 6:1-7. Golden Text—Gal. 6:2.				Sexagesima Sunday Luke 8:4-15; 2 Cor. 11:19-33; 12:1-9.			**Day's Length, 11 Hours, 02 Minutes**
27	Sun	The Seven Helpers. Acts 6:1-7.	7 32	2 14	♋	♀ in ♌	13	6 28	5 32
28	Mon	The Death of Abel. Gen. 4:1-15.	8 34	3 18	♌	Andromeda sets 8.56	13	6 27	5 33
29	Tues	Jacob's Death. Gen. 49:28—50:6.	9 33	4 21	♌	☿ in ♍, ☾ in Peri. ☽	13	6 26	5 34

MOON'S PHASES

	Eastern States	Central States	Western States
New Moon,	3rd at 11.07 morn.	10.07 morn.	9.07 morn.
First Quarter,	10th at 5.22 even.	4.22 even.	3.22 even.
Full Moon,	18th at 9.30 even.	8.30 even.	7.30 even.
Last Quarter,	26th at 4.26 morn.	3.26 morn.	2.26 morn.

Mars is in Opposition with the Sun on the 10th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6 Christian Endeavor Fidelity and Force. Matt. 25: 31-46. (Christian Endeavor Day.)
13 The Consecration of Influence. Heb. 10: 19-25. (Consecration meeting.)
20 How to Put the Bible into Life. Ps. 119: 105-112.
27 Exterminate the Saloon! Why? How? Hab. 2: 1-14.

3rd Month MARCH 31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Wed	The Death of Moses. Deut. 34:1-12.	10 29	5 27	♋	7∗ sets 12.16 ☽	13	6 25	5 35
2	Thur	The Death of David. 1 Kings 2:1-12.	11 21	6 25	♌	♂ ☿ ☾, ☿ Gr. El. W.	12	6 24	5 36
3	Fri	In My Father's House. John 14:1-31.	12 10	☾ S.	♌	3) Spica ri. 8.56	12	6 23	5 37
4	Sat	The Resurrection Triumph. 1 Cor. 15:20-58.	12 57	6 54	♌	Sirius souths 7.40	12	6 21	5 39
10		**The Death of Stephen.** Acts 7:54—8:3. Golden Text—Rev. 2:10.				Quinquagesima Sunday Luke 18:31-43; 1 Cor. 13:1-13.		**Day's Length, 11 Hours, 18 Minutes**	
5	Sun	The Death of Stephen. Acts 7:54—8:3.	1 43	7 56	♋	♂ ☿ ♅, ♂ ♃ ☾	11	6 20	5 40
6	Mon	The Three Hebrew Youths. Dan. 3:1-29.	2 30	8 57	♋	♃ sets 8.50	♌ 11	6 19	5 41
7	Tues	The Blessing of Keeping the Law. Psa. 119:1-32.	3 17	9 58	♊	♂ ♀ ☾, ♀ sets 9.10	11	6 17	5 43
8	Wed	A Prayer for Safety. Psa. 35:1-28.	4 06	11 04	♊	Spica rises 8.37	11	6 15	5 45
9	Thur	Joseph Persecuted. Gen. 37:5-36.	4 56	morn	♊	Andromeda sets 8.29	11	6 14	5 46
10	Fri	The Destruction of the Innocents. Matt. 2:16-23.	5 47	12 01	♊	☿ in Aphelion	10	6 13	5 47
11	Sat	Out of Great Tribulations. Rev. 7:1-17.	6 38	12 52	♍	11) ♄ stationary	10	6 12	5 48
11		**Heroes and Maytrys of the Faith.** Heb. 11:1-32—12:2. Golden Text—Heb. 12:1, 2.				1st Sunday in Lent Matt. 4:1-11; 2 Cor. 6:1-10.		**Day's Length, 11 Hours, 36 Minutes**	
12	Sun	Heroes and Martyrs. Heb. 11:1-32—12:2.	7 28	1 35	♍	♄ sets 1.30	♎ 10	6 11	5 49
13	Mon	The Story of Job. Job 1:1-22.	8 17	2 36	♎	♂ ♄ ☾, Sirius so. 7.09	10	6 10	5 50
14	Tues	Rahab Saved. Josh. 6:12-27.	9 03	3 43	♎	♂ ♆ ☾, ♂ in Aphelion	9	6 08	5 51
15	Wed	Moses and Jethro. Exod. 18:1-27.	9 49	4 45	♐	♂ ♂ ☾, Orion so. 6.05	9	6 07	5 53
16	Thur	The Widow of Zarepath. 1 Kings 17:8-16.	10 33	5 23	♐	♂ sets 5.20	9	6 05	5 55
17	Fri	Jesus and the Syrophenicean Woman. Mark 7:24-37.	11 17	6 14	♑	Regulus souths 10.12	8	6 04	5 56
18	Sat	Jesus and the Samaritan Woman. John 4:1-26.	11 50	6 56	♑	7∗ sets 11.17	8	6 03	5 57
12		**Philip and the Ethiopian.** Acts 8:26-40. Golden Text—Acts 8:30.				2nd Sunday in Lent Matt. 15:21-28; 1 Thess. 4:1-8.		**Day's Length, 11 Hours, 56 Minutes**	
19	Sun	Philip and the Ethiopian. Acts 8:26-40.	morn	☽ R.	♑	19) Vega ri. 9.49	8	6 02	5 58
20	Mon	The Ascending Lord. Acts 1:1-14.	12 47	7 01	♑	☉ en ♑, Spring	7	6 00	6 00
21	Tues	The Coming of the Holy Spirit. Acts 2:1-13.	1 35	8 20	♑	Orion sets 12.03	7	5 59	6 01
22	Wed	Peter's Sermon. Acts 2:14-47.	2 28	9 34	♋	♂ stationary 9.50	7	5 57	6 03
23	Thur	The Spirit of Life. Rom. 8:12-30.	3 25	10 40	♋	Rigel souths	6	5 56	6 04
24	Fri	The Lame Man. Acts 3:1-12.	4 25	11 48	♌	Sirius souths 6.25	6	5 54	6 06
25	Sat	The Boldness of Peter and John. Acts 4:8-21.	5 26	morn	♌	7∗ sets 10.50	6	5 53	6 07
13		**Review. The Multitude.** Rev. 7:9-17. Golden Text—Rev. 7:16, 17.				3rd Sunday in Lent Luke 11:14-28; Eph. 5:1-9.		**Day's Length, 12 Hours, 06 Minutes**	
26	Sun	Review. The Multitude. Rev. 7:9-17.	6 28	1 10	♌	26) ☾ in Peri. ☽	5	5 52	6 08
27	Mon	The Prodigal Son Luke 15:11-31.	7 27	2 19	♌	Altair sets 12.44	5	5 51	6 09
28	Tues	Blind Bartimaeus. Mark 19:46-52.	8 22	3 27	♌	Arcturus sets 1.39	5	5 50	6 10
29	Wed	The Twelve Apostles Chosen. Mark 3:7-35.	9 13	4 31	♏	♂ ♅ ☾, Orion s. 11.40	5	5 48	6 12
30	Thur	The Mission of the Seventy. Luke 10:1-16.	10 02	5 20	♏	☿ Gr. Hel. Lat. S.	5	5 47	6 13
31	Fri	Directions to Ministers. Titus 2:1-15.	10 49	6 11	♋	♀ in Perihelion	4	5 45	6 15

MOON'S PHASES

Eastern States	Central States	Western States
New Moon, 3rd at 11.00 even.	10.00 even.	9.00 even.
First Quarter, 11th at 1.35 even.	12.35 even.	11.35 morn.
Full Moon, 19th at 12.29 even.	11.29 morn.	10.29 morn.
Last Quarter, 26th at 11.24 morn.	10.24 morn.	9.24 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5 The Consecration of Strength. Ps. 29: 1-11. (Consecration meeting.)
12 The Causes of Failures in Life. Prov. 10: 1-32.
19 Getting Power from Our Pledge. Ps. 25: 1-14. (Honorary members' meeting.)
26 Great Home Missionaries. Luke 10: 1-20.

4th Month APRIL 30 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun alo. m.	Sun rise h. m.	Sun sets h. m
1	Sat	Separation from Wicked Men. 2 Thess. 3:1-18.	11 34	6 55	♒	♂ ☌ ☉, ♂ ☿ ☾	☽ 4	5 44	6 16
14		**Conversion of Saul. Acts 9:1-11, 17, 19. Golden Text—1 Tim. 1:15.**				**4th Sunday in Lent. John 6:1-15; Gal. 4:21-31.**			**Day's Length, 12 Hours, 32 Minutes**
2	Sun	Conversion of Saul. Acts 9:1-11, 17, 19.	12 21	☾ S.	♓	2) ♂ ☌ ☾ ☌s. 6.10	4	5 43	6 17
3	Mon	The Sick of the Palsy Healed. Mark 2:1-22.	1 08	6 40	♈	Aldebaran s. 10.34	3	5 41	6 19
4	Tues	Christ and the Crooked Woman. Luke 13:1-17.	1 57	7 50	♈	Sirius sets 10.46	3	5 40	6 20
5	Wed	Jesus the Light of the World. John 8:12-32.	2 47	9 43	♈	☿ sets 9.24	3	5 39	6 21
6	Thur	The Widow's Son Restored. Luke 7:1-17.	3 38	10 30	♈	♂ ☿ ☾, Vega ri. 8.44	2	5 38	6 22
7	Fri	The Raising of Lazarus. John 11:1-46.	4 29	11 23	♉	7✶ sets 10.04	2	5 37	6 23
8	Sat	Jarius' Daughter Raised. Matt. 9:18-35.	5 20	morn	♉	Regulus souths 8.54	2	5 35	6 25
15		**Aeneas and Dorcas. Acts 9:32-43. Golden Text—Tit. 2:7.**				**5th Sunday in Lent. John 8:46-59; Heb. 9:11-15.**			**Day's Length, 12 Hours, 52 Minutes**
9	Sun	Aeneas and Dorcas. Acts 9:32-43.	6 09	12 10	♉	♂ ☿ ☌, ♂ ♄ ☾ ♈	1	5 34	6 26
10	Mon	The Strong and the Weak. Rom. 15:1-32.	6 56	12 57	♊	10) ♄ sets 12.40	1	5 33	6 27
11	Tues	Concerning Meats. 1 Cor. 8:1-13.	7 41	1 41	♊	♂ Ψ ☾	1	5 32	6 28
12	Wed	Looking on Outward Appearances. 2 Cor. 10:1-17.	8 25	2 30	♋	♂ ♂ ☾, Vega ri. 8.21	0	5 30	6 30
13	Thur	Liberty in Christ. Gal. 5:1-26.	9 09	3 23	♋	♂ sets 3.20	☉	5 29	6 31
14	Fri	Walking Worthily. Eph. 4:1-32.	9 53	4 12	♋	♂ ☿ ☉	F	5 28	6 32
15	Sat	Rooted and Builded Up in Him. Col. 2:1-23.	10 38	4 49	♌	Orion sets 10.37	0	5 27	6 33
16		**Peter and Cornelius. Acts 10:1-16. Golden Text—Rom. 10:12.**				**Palm Sunday. Matt. 21:1-9; Phil. 2:5-11.**			**Day's Length, 13 Hours, 10 Minutes**
16	Sun	Peter and Cornelius. Acts 10:1-16.	11 26	5 20	♌	7✶ sets 9.30 ♉	1	5 25	6 35
17	Mon	The Wise Men Seek Jesus. Matt. 2:1-18.	11 57	5 57	♋	☿ in ♌	1	5 24	6 36
18	Tues	The Spread of the Gospel. Ezek. 47:1-12.	morn	☽ R.	♋	18) ☿ in Perih.	1	5 23	6 37
19	Wed	The Call to Every One. Isa. 35:1-13.	1 15	7 20	♋	Rigel sets 10.51	1	5 22	6 38
20	Thur	The Coming of the Gentiles. Isa. 60:1-22.	2 15	8 37	♍	□ Ψ ☉, Sirius s. 9.52	1	5 21	6 39
21	Fri	The Acceptable Year of the Lord. Isa. 61:1-11.	3 18	9 49	♍	☉ en ♌, ☾ in Perigee	1	5 20	6 40
22	Sat	The Inheritance of the Heathen. Psa. 2:1-12.	4 21	11 00	♎	♀ Gr. Hel. Lat. N.	2	5 19	6 41
17		**The Gospel for the Gentiles. Acts 10:24-33, 44-48. Golden Text—Acts 10:34, 35.**				**Easter Sunday. Matt. 16:1-18; 1 Cor. 5:6-8.**			**Day's Length, 13 Hours, 24 Minutes**
23	Sun	EASTER. Acts 10:24-33, 44-48.	5 21	morn	♎	☿ in Perihelion	2	5 18	6 42
24	Mon	Blessedness and the Law. Psa. 119:1-24.	6 18	12 01	♎	24) ♀ Gr. El. E. ☽	2	5 16	6 44
25	Tues	Joseph in Prison. Gen. 40:1-23.	7 10	12 48	♏	Antares s. 9.48	2	5 14	6 46
26	Wed	Back from Captivity. Psa. 85:1-13.	7 58	1 39	♏	♂ ☿ ☾, Spica so. 11.09	2	5 13	6 47
27	Thur	A Prophet in Prison. Jere. 32:1-25.	8 45	2 27	♐	7✶ sets 8.50	3	5 12	6 48
28	Fri	Daniel in the Lions Den. Daniel 6:1-23.	9 30	3 15	♐	Rigel sets 9.09	3	5 11	6 49
29	Sat	John Dies in Prison. Matt. 14:1-12.	10 15	4 07	♐	☿ rises 4.01	3	5 11	6 49
18		**Peter Delivered from Prison. Acts 12:1-11. Golden Text—Ps. 34:7.**				**1st Sunday after Easter. John 20:19-31; 1 John 5:4-10.**			**Day's Length, 13 Hours, 40 Minutes**
30	Sun	Peter Delivered from Prison. Acts 12:1-11.	11 02	4 51	♒	♂ ☌ ☾, Spica so. 10.46	3	5 09	6 51

MOON'S PHASES

	Eastern States	Central States	Western States
New Moon,	2nd at 11.23 morn.	10.23 morn.	9.23 morn.
First Quarter,	10th at 9.40 morn.	8.40 morn.	7.40 morn.
Full Moon.	18th at 12.10 morn.	(17th) 11.10 even.	10.10 even.
Last Quarter,	24th at 5.40 even.	4.40 even.	3.40 even.

Jupiter is in Conjunction with the Sun on the 1st and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2 The Consecration of Time. Ps. 90: 1-17. (Consecration meeting.)
9 What My Denomination Expects from Its Young People. Ps. 84: 1-12.
16 Good Prayer Meetings, and How to Have Them Always. Acts 12: 1-17.
23 The Lessons of Our Immortality. Rom. 6: 1-23. (Easter meeting.)
30 Using Sunday for This World and the Next. Isa. 58: 1-14.

5th Month MAY 31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sunlight m.	Sun rises h. m.	Sun sets h. m.
1	Mon	Good Tidings. Isa. 52:1-15.	11 49	5 44	♌	Sirius sets 9.08 ☽	3	5 07	6 53
2	Tues	The Watchman's Duty. Ezek. 33:1-16.	12 38	☾ S.	♌	2) ☿ sets 7.05	3	5 06	6 54
3	Wed	Salvation for All Believers. Rom. 10:1-21.	1 30	7 47	♌	♂ ☿ ☾	3	5 05	6 55
4	Thur	Coming of the Son of Righteousness. Mal. 4:1-6.	2 21	8 38	♌	Rigel sets 7.55	3	5 04	6 56
5	Fri	Priest of the Order of Melchisedeck. Heb. 7:1-28.	3 12	9 21	♌	♀ sets 9.15	3	5 03	6 57
6	Sat	Armed With the Mind of Christ. 1 Pet. 4:1-19.	4 02	10 30	♌	♂ ♀ ☾, Spica s. 10.23	4	5 02	6 58
19		**The Missionaries of Antioch. Acts 11:19-26; 13:1-3. 2nd Sunday after Easter** Golden Text—Matt. 28:19. John 10:12-16; 1 Pet. 2:21-25.				**Day's Length, 13 Hours, 58 Minutes**			
7	Sun	The Missionaries of Antioch. Acts 11:19-26; 13:1-3.	4 49	11 37	♍	♂ ♄ ☾, ☾ in Apogee	4	5 01	6 59
8	Mon	The Call of Matthew. Matt. 9:9-17.	5 35	morn	♍	♂ ♄ ☾, ♄ s. 11.30 ♓	4	5 00	7 00
9	Tues	The Wheat and Tares. Matt. 13:1-30.	6 18	12 40	♎	Alphacca rises 12.23	4	4 59	7 01
10	Wed	The Parable of the Leaven. Matt. 13:31-52.	7 01	1 32	♎	♂ ♂ ☾, □ ♅ ☉	4	4 58	7 02
11	Thur	The Parable of the Laborers. Matt. 20:1-19.	7 44	2 18	♏	11) ♂ sets 2.20	4	4 57	7 03
12	Fri	The Parable of the Vineyard. Matt. 21:29-45.	8 28	2 54	♏	☿ Gr. Elong. E.	4	4 56	7 04
13	Sat	Scribes and Pharasees Reproved. Matt. 23:1-39.	9 39	3 27	♐	Altair souths 4.14	4	4 55	7 05
20		**Lo, We Turn to the Gentiles. Acts 13:13-15, 42-52. 3rd Sunday after Easter** Golden Text—Acts 13:47. John 16:16-23; 1 Pet. 2:11-20.				**Day's Length, 14 Hours, 12 Minutes**			
14	Sun	Lo, We Turn to the Gentiles. Acts 13:13-15, 42-52.	10 04	3 58	♐	Arcturus so. 10.48 ♉	4	4 54	7 06
15	Mon	The Inheritance of the Meek. Psa. 37:1-40.	10 59	4 20	♑	□ ♂ ♈, Spica so. 9.47	4	4 53	7 07
16	Tues	The Mighty God Hath Spoken. Psa. 50:1-23.	11 58	4 55	♑	Rigel sets 1.10	4	4 52	7 08
17	Wed	Salvation from Heaven. Psa. 57:1-11.	morn	☽ R.	♒	17) Orion s. 8.45	4	4 51	7 09
18	Thur	The Lord My Rock. Psa. 62:1-12.	1 03	8 57	♒	Altair rises 9.34	4	4 50	7 10
19	Fri	A Joyful Noise Unto the Lord. Psa. 66:1-20.	2 08	10 01	♒	☾ in Perigee	4	4 50	7 10
20	Sat	Trust in the Lord. Psa. 71:1-24.	3 12	11 10	♐	Arct. souths 10.20	4	4 49	7 11
21		**The Cripple of Lystra. Acts 14:8-20.** Golden Text—Isa. 40:29. **4th Sunday after Easter** John 16:5-16; Jas. 1:16-21.				**Day's Length, 14 Hours, 24 Minutes**			
21	Sun	The Cripple of Lystra. Acts 14:8-20.	4 11	morn	♐	☉ en. ♓ ☽	4	4 48	7 12
22	Mon	Wisdom Offers Godliness. Prov. 2:1-22.	5 06	12 28	♐	♂ ♅ ☾, Orion sets 8.18	4	4 47	7 13
23	Tues	The Principal Thing is Wisdom. Prov. 4:1-27.	5 57	1 05	♐	Regulus sets 12.42	4	4 46	7 14
24	Wed	Looking to God. Ps. 25:1-22.	6 44	1 37	♐	24) ♂ ♀ ♄	4	4 46	7 14
25	Thur	Waiting on the Lord. Ps. 62:1-12.	7 29	2 05	♑	♅ stationary	3	4 45	7 15
26	Fri	The Source of Contentment. Prov. 17: 1-17.	8 14	2 26	♑	Vega souths 2.20	3	4 44	7 16
27	Sat	Advice to the Youth. Eccl. 12:1-14.	8 59	2 57	♑	♀ Greatest Brilliancy	3	4 43	7 17
22		**The Council at Jerusalem. Acts 15:22-33.** Golden Text—Gal. 5:1. **5th Sunday after Easter** John 16:23-30; Jas. 1:22-27.				**Day's Length, 14 Hours, 34 Minutes**			
28	Sun	The Council at Jerusalem. Acts 15:22-33.	9 46	3 14	♒	♂ ♃ ☾, ♃ rises 3.10 ♌	3	4 43	7 17
29	Mon	The Call of Noah. Gen. 6:1-22.	10 34	3 36	♒	Arct. s. 9.44	3	4 42	7 18
30	Tues	The Call of Abram. Gen. 12:1-9.	11 24	3 57	♓	Spica souths 8.48	3	4 41	7 19
31	Wed	The Call of Moses. Exod. 3:1-22.	12 15	☾ S.	♓	31) Pollux s. 10.52	3	4 41	7 19

MOON'S PHASES

	Eastern States	Central States	Western States
New Moon,	2nd at 2.31 morn.	1.31 morn.	12.31 morn.
First Quarter,	11th at 3.49 morn.	2.49 morn.	1.49 morn.
Full Moon,	17th at 9.13 morn.	8.13 morn.	7.13 morn.
Last Quarter,	24th at 12.18 morn.	(23rd) 11.18 even.	10.18 even.
New Moon,	31st at 2.39 even.	1.39 even.	12.39 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7 The Consecration of Talents. Matt. 25: 14-30. (Consecration meeting.)
14 What Does Christ Want Us to Do? John 15: 12-16. (Union meeting with Juniors)
21 The Blessings of Peace, and How to Get Them. John 14: 27.
28 How Missions Are Blessing the World. Ezek. 47: 1-12. (Foreign-missionary meeting.)

6th Month JUNE 30 Days

Date	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Thur	Joshua Called. Josh. 1:1-18.	1 06	7 57	♑	♂ ☿ ☾, Regu. s. 11.51	3	4 40	7 20
2	Fri	The Call fo Gideon. Judges 6:1-24.	1 56	8 46	♑	♄ sets 8.40	2	4 40	7 20
3	Sat	Samuel Called. 1 Sam. 3:1-20.	2 45	9 35	♒	♂ ♄ ☾, ☾ in Apogee	2	4 39	7 21
23		**The Call of the West. Acts 16:6-15.** Golden Text—Acts 16:9.	6th Sunday after Easter John 15:26; 16:4; 1 Pet. 4:8-11.				**Day's Length, 14 Hours, 42 Minutes**		
4	Sun	The Call of the West. Acts 16:6-15.	3 31	10 32	♒	♂ ♀ ☾	2	4 39	7 21
5	Mon	Directions for a Proper Life. Titus 2:1-15.	4 14	11 28	♓	♂ ♆ ☾, Vega so. 1.28	2	4 38	7 22
6	Tues	A Prayer for the Tempted. Psa. 40:1-10.	4 57	morn	♓	♂ ☿ ☉, ☿ in Aphelion	2	4 38	7 22
7	Wed	Defeat Through Drunkenness. 1 Kings 20:10-21.	5 39	12 24	♈	Alphacca souths 10.24	1	4 37	7 23
8	Thur	Solomon Chooses Wisdom. 1 Kings 3:4-15.	6 21	1 03	♈	8) ♂ ♂ ☾	1	4 37	7 23
9	Fri	TheStrongMust BearWith the Weak. Rom. 15:1-30	7 05	1 33	♉	♂ sets 1.30	1	4 37	7 23
10	Sat	Full Proof of the Ministry. 2 Tim. 4:1-22.	7 52	1 58	♉	Antares souths 11.06	1	4 37	7 23
24		**Sowing and Reaping. (Temperance Lesson.)** Gal. 6:1-10. Golden Text—Gal. 6:7	Whitsuntide John 14:23-31; Acts 2:1-13.				**Day's Length, 14 Hours, 48 Minutes**		
11	Sun	Whitsuntide. Sowing and Reaping. Gal. 6:1-10.	8 43	2 22	♊	♀ stationary ♉	1	4 36	7 24
12	Mon	Jesus and John. John 1:1-34.	9 39	2 48	♊	7✶ sets 2.47	1	4 36	7 24
13	Tues	Jesus and the Disciples. John 1:35-51.	10 41	3 10	♊	Altair souths 2.19	1	4 36	7 24
14	Wed	Jesus in the Temple. John 2:1-35.	11 47	3 37	♋	Procyon sets 8.20	0	4 36	7 24
15	Thur	Jesus and Nicodemus. John 3:1-36.	morn	☽ R.	♋	15) Spica s. 1.07	☉	4 35	7 25
16	Fri	Jesus and the Samaritan Woman. John 4:1-26.	12 53	8 34	♌	Vega so. 1.01	S.	4 35	7 25
17	Sat	Jesus and the Jews. John 5:17-47.	1 57	9 32	♌	♀ in ♉	1	4 35	7 25
25		**The Phillipian Jailor. Acts 16:19-34.** Golden Text—Acts 16:31.	Trinity Sunday John 3:1-15; Rom. 11:33-36.				**Day's Length, 14 Hours, 50 Minutes**		
18	Sun	The Phillipian Jailor. Acts 16:19-34.	2 56	10 32	♌	☿ stationary	1	4 35	7 25
19	Mon	Conversion of Saul. Acts 9:1-11, 17-19.	3 50	11 05	♌	♂ ♊ ☾, Castor s. 9.30	1	4 35	7 25
20	Tues	Peter and Cornelius. Acts 10:1-16.	4 40	11 41	♌	7✶ sets 2.23	2	4 35	7 25
21	Wed	Peter Delivered. Acts 12:1-11.	5 27	morn	♍	☉ en ♋, Summer be.	2	4 34	7 26
22	Thur	Missionaries of Antioch. Acts 11:19-26; 13:1-3.	6 12	12 30	♍	22) ♂ ♀ ♄	2	4 35	7 25
23	Fri	The Council at Jerusalem. Acts 15:1-35.	6 58	12 52	♎	Arcturus so. 7.59	3	4 35	7 25
24	Sat	The Call of the West. Acts 16:6-15.	7 44	1 13	♎	♂ ♃ ☾, Ant. so. 10.14	3	4 35	7 25
26		**Review. The Philippian Christians. Phil. 1:1-11; 4:1-9.** Golden Text—Phil. 4:8	1st Sunday after Trinity Luke 16:19-31; 1 John 4:16-21.				**Day's Length, 14 Hours, 50 Minutes**		
25	Sun	The Philippian Christians. Phil. 1:1-11; 4:1-9.	8 31	1 33	♎	Altair souths 1.27	3	4 35	7 25
26	Mon	Message to Church of Ephesus. Rev. 2:1-7.	9 20	1 58	♐	☿ Gr. Hel. Lat. S. ♌	3	4 35	7 25
27	Tues	Message to Church of Smyrna. Rev. 2:8-17.	10 11	2 37	♐	Andromeda rises 9.48	3	4 35	7 25
28	Wed	Message to Church of Thyatira. Rev. 2:18-29.	11 02	2 59	♐	♂ ☿ ☾, ♀ sets 3.30	3	4 36	7 24
29	Thur	Message to Church of Sardis. Rev. 3:1-6.	11 52	3 41	♐	☿ Gr. Elong. W.	3	4 36	7 24
30	Fri	Message to Church of Philadelphia. Rev. 3:7-13.	12 17	☾ S.	♑	30) ♂ ♀ ☾	3	4 36	7 24

MOON'S PHASES

	Eastern States	Central States	Western States
First Quarter,	8th at 7.01 even.	6.01 even.	5.01 even.
Full Moon,	15th at 4.44 even.	3.44 even.	2.44 even.
Last Quarter,	22nd at 8.18 morn.	7.18 morn.	6.18 morn.
New Moon,	30th at 5.45 morn.	4.45 morn.	3.45 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4 The Consecration of Money. Job 27: 1-23. (Consecration meeting.)
11 The Will and the Way. Phil. 4. 1-13.
18 The Usefulness of Good Cheer. John 16: 24-33.
25 What Is the Purpose of Our Life on Earth? Eph. 2: 1-10.

7th Month JULY 31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. ☍ S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h.m.	Sun sets h.m
1	Sat	Message to Church of Laodicea. Rev. 3:14-22.	1 28	7 50	♍	♂ ♄ ☾, ♄ sets 7.40	4	4 36	7 24
27		**Paul at Thessalonica and Berea. Acts 17:1-15. 2nd Sunday after Trinity** Golden Text—Acts 5:31. Luke 14:16-24; 1 John 3:13-18.						**Day's Length, 14 Hours, 48 Minutes**	
2	Sun	Paul at Thessalonica and Berea. Acts 17:1-15.	2 13	8 47	♎	♂ ♆ ☾, ⊕ in Aphelion	4	4 37	7 23
3	Mon	The Christian's Armour. Eph. 6:6-24.	2 55	9 25	♎	♂ ☿ ☉ Inferior	4	4 37	7 23
4	Tues	The Mind of Christ. Philip 2:1-13.	3 37	9 54	♏	7✶ rises 1.32	4	4 37	7 23
5	Wed	Not Weary in Well-Doing. Gal. 6:1-18.	4 39	10 30	♏	♂ sets 10.20	4	4 38	7 23
6	Thur	Not Unequally Yoked. 2 Cor. 6:1-18.	5 22	10 56	♏	♂ ♐ ☾, Sirius r. 4.31	4	4 38	7 23
7	Fri	As Ministers of Christ. 1 Cor. 4:1-21.	6 08	11 42	♐	Regulus s. 9.36 ♌	4	4 38	7 22
8	Sat	Render All Their Dues. Rom. 13:1-14.	6 57	morn	♐	8) Antares so. 9.14	4	4 39	7 21
28		**The Thessalonian Christians. 1 Thess. 1:4, 13-18. 3rd Sunday after Trinity** Golden Text—1 Thess. 4:14. Luke 15:1-10; 1 Pet. 5:6-11.						**Day's Length, 14 Hours, 42 Minutes**	
9	Sun	The Thessalonian Christians. 1 Thess. 1:4, 13-18.	7 50	12 51	♑	Vega souths 10.58	5	4 39	7 21
10	Mon	What is Man? Psa. 8:1-9.	8 47	1 41	♑	Orion rises 2.02	5	4 40	7 20
11	Tues	The Heavens Declare God's Glory. Psa. 19:1-14.	9 34	2 30	♒	Rigel rises 1.14	5	4 40	7 20
12	Wed	The Fool Denies God. Psa. 14:1-7.	10 31	2 51	♒	♂ ♄ ☉, Dog Days be.	5	4 41	7 19
13	Thur	Gor Our Dwelling Place. Psa. 90:1-17.	11 39	3 44	♑	Sirius rises 4.08	5	4 41	7 19
14	Fri	God's Care. Psa. 91:1-16.	morn	☽ R.	♑	14) ♂ ☿ ♀	5	4 42	7 18
15	Sat	The Earth is the Lord's. Psa. 24:1-10.	12 36	7 30	♑	☿ in ♌	6	4 43	7 17
29		**Paul at Athens. Acts 17:22-34. 4th Sunday after Trinity** Golden Text—Acts 17:28. Luke 6:36-42; Rom. 8:18-23.						**Day's Length, 14 Hours, 34 Minutes**	
16	Sun	Paul at Athens. Acts 17:22-34.	1 38	8 24	♊	♂ ♅ ☾, Altair so. 10.00	6	4 44	7 16
17	Mon	Paul's Salutation to the Corinthians. 1 Cor. 1:1-30.	2 29	9 18	♊	7✶ rises 12.26	6	4 45	7 15
18	Tues	How Paul Came to Corinth. 1 Cor. 2:1-16.	3 19	10 10	♋	Orion rises 1.26	6	4 46	7 14
19	Wed	How Paul Spoke to the Corinthians. 1 Cor. 3:1-23.	4 07	10 50	♋	Antares rises 10.49	6	4 46	7 14
20	Thur	A Spectacle Unto the World. 1 Cor. 4:1-20.	4 53	11 35	♋	☿ in Perihelion	6	4 47	7 13
21	Fri	About Going to Law. 1 Cor. 6. 1-20.	5 40	morn	♍	21) ♂ ☿ ♄	6	4 48	7 12
22	Sat	Things Offered to Idols. 1 Cor. 8:1-13.	6 28	12 20	♍	♂ ♃ ☾, ☉ en. ♑	6	4 49	7 11
30		**Paul at Corinth. Acts 18:1-11. 5th Sunday after Trinity** Golden Text—Acts 18:9. Luke 5:1-11; 1 Pet. 3:8-15.						**Day's Length, 14 Hours, 22 Minutes**	
23	Sun	Paul at Corinth. Acts 18:1-11.	7 17	12 49	♑	♃ rises 12.40	6	4 50	7 10
24	Mon	The Doctrine of the Cross. Luke 9:18-42.	8 07	1 20	♑	7✶ rises 11.56	6	4 51	7 09
25	Tues	The Day of Tribulation. Matt. 24:1-28.	8 58	1 54	♑	♂ ♆ ☉, ♀ stationary	6	4 51	7 09
26	Wed	Christ Foretells His Death. Luke 18:31-43.	9 49	2 37	♑	Vega souths 8.10	6	4 52	7 08
27	Thur	Christ the Door. John 10:1-18.	10 38	2 56	♑	♂ ☿ ♆, ♂ ♀ ☾, □ ♃ ☉	6	4 53	7 07
28	Fri	Jesus the True Vine. John 15:1-27.	11 35	3 30	♍	☾ in Apogee	6	4 53	7 07
29	Sat	The Death on the Cross. John 19:13-37.	11 41	3 55	♍	♂ ♄ ☾, ♂ ♆ ☾	6	4 54	7 06
31		**The Word of the Cross. 1 Cor. 1:18; 2:2. 6th Sunday after Trinity** Golden Text—Gal. 6:14. Matt. 5:20-26; Rom. 6:3-17.						**Day's Length, 14 Hours, 12 Minutes**	
30	Sun	The Word of the Cross. 1 Cor. 1:18; 2:2.	12 54	☾ S.	♎	30) ♂ ☿ ☾	6	4 55	7 05
31	Mon	Love of the Brethren. 1 John 2:1-29.	1 36	7 47	♎	Aldebaran r. 11.54	6	4 56	7 04

MOON'S PHASES

	Eastern States	Central States	Western States
First Quarter,	8th at 6.57 morn.	5.57 morn.	4.57 morn.
Full Moon.	14th at 11.42 even.	10.42 even.	9.42 even.
Last Quarter,	21st at 6.25 even.	5.35 even.	4.35 even.
New Moon,	30th at 9.17 even.	8.17 even.	7.17 even.

Venus is in conjunction with the Sun on the 3rd and changes from evening star to morning star.
Saturn is in conjunction with the Sun on the 12th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2 How to Make Ours an Ideal Nation. 1 Pet. 2: 1-10.
9 The Consecration of Purpose. Acts 11: 19-23. (Consecration meeting.)
16 Purity, Temperance and Strength. Dan. 1: 8-20.
23 Enthusiasm: Its Value: How to Cultivate It. Isa. 12: 1-6.
30 How Missions Are Blessing Our Nation. Luke 19: 41-48.

8th Month AUGUST 31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun alo. m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Sons of God Through Love. 1 John 3:1-24.	2 18	8 47	♒	Sirius sets 2.36	6	4 57	7 03
2	Wed	To Love Is to Be Born of God. 1 John 4:1-21.	2 59	9 35	♒	Orion rises 2.32	6	4 58	7 02
3	Thur	Keeping Commandments Is Love. 1 John 5:1-20.	3 42	9 59	♓	Vega souths 9.38	6	4 59	7 01
4	Fri	Love One Another. 2 John 1:12.	4 28	10 44	♓	☌ ♂ ☾, ♂ sets 10.20	6	5 00	7 00
5	Sat	The Coming of the Chief Shepherd. 1 Pet. 5:1-14.	5 17	11 30	♈	Spica sets 9.41 ♍	6	5 01	6 59
32		**The Greatest Thing in the World.** (Temp. Lesson). 7th Sunday after Trinity 1 Cor. 13:1-13. Golden Text—1 Cor. 13:13. Mark 8:1-9; Rom. 6:19-23.						**Day's Length, 13 Hours, 59 Minutes**	
6	Sun	The Greatest Thing in the World. 1 Cor. 13:1-13.	6 11	11 57	♈	6 7∗ rises 11.06	6	5 02	6 58
7	Mon	Treasures in Heaven. Matt. 6:19-34.	7 09	morn	♉	Antares so. 7.12	6	5 03	6 57
8	Tues	The Rich Man and Lazarus. Luke 16:19-31.	8 12	12 04	♉	Rigel rises 1.26	5	5 04	6 56
9	Wed	The Ten Pieces of Silver. Luke 19:12-27.	9 16	12 45	♉	♀ Greatest Brilliancy	5	5 05	6 55
10	Thur	The Poor Widow Commended. Luke 26:1-19.	10 18	1 15	♈	☌ ☿ ☉, Orion ri. 2.02	5	5 06	6 54
11	Fri	Poor But Rich in Faith. Jas. 2:1-26.	11 18	2 1[9]	♈	Fomalhaut s. 1.25	5	5 07	6 53
12	Sat	Concerning the Collection. 1 Cor. 16:1-24.	11 54	3 2[0]	♈	☾ in Perigee	5	5 08	6 52
33		**The Grace of Giving.** 2 Cor. 9. Golden Text—Acts 20:35.				8th Sunday afted Trinity Matt. 7:15-23; Rom. 8:12-17.		**Day's Length, 13 Hours, 44 Minutes**	
13	Sun	The Grace of Giving. 2 Cor. 9.	morn	☽ R.	♈	13) ☌ ☿ ☾	4	5 09	6 51
14	Mon	The Cause of Fighting. Jas. 4:1-17.	1 06	8 27	♈	Markab so. 1.41	4	5 10	6 50
15	Tues	The Temptation of Jesus. Luke 4:1-13.	1 56	9 11	♈	Arcturus sets 11.12	4	5 12	6 48
16	Wed	Jesus at Nazareth. Luke 4:14-32.	2 45	9 32	♈	Altair souths 10.00	4	5 13	6 47
17	Thur	Jesus and the Gadarenes. Luke 8:26-36.	3 32	10 15	♉	Vega souths 8.45	4	5 14	6 46
18	Fri	Jesus Separates from the Crowd. John 6:15-32.	4 21	10 51	♉	☌ ♃ ☾	4	5 15	6 45
19	Sat	Barabbas Preferred to Jesus. Luke 23:1-24.	5 11	11 30	♊	♃ rises 11.10 ♌	3	5 17	6 43
34		**The Riot at Ephesus.** Acts 19:29-41. Golden Text—1 Tim. 6:10.				9th Sunday after Trinity Luke 16:1-9; 1 Cor. 10:6-13.		**Day's Length, 13 Hours, 30 Minutes**	
20	Sun	The Riot at Ephesus. Acts 19:29-41.	6 02	11 58	♊	20) Procyon s. 3.17	3	5 18	6 42
21	Mon	The Lord Shall Preserve Thee. Psa. 120:1-8.	6 53	morn	♊	Antares s. 10.49	3	5 19	6 41
22	Tues	Going to the House of the Lord. Psa. 121:1-9.	7 44	12 20	♋	♀ rises 3.00	3	5 20	6 40
23	Wed	The Lord on Our Side. Ps. 123 and 124.	8 34	12 56	♋	Dog Days End	2	5 21	6 39
24	Thur	As the Mountains About Jerusalem. Ps. 125 & 126.	9 22	1 37	♍	♂ in ♍, ☾ in Apogee	2	5 23	6 37
25	Fri	Blessing Out of Zion. Ps. 127 and 128.	10 [8]	2 18	♍	☌ ♀ ☾, ☌ ♄ ☾	2	5 24	6 36
26	Sat	The Place of the Lord. Ps. 132:1-18.	10 52	2 49	♌	☌ ♆ ☾	2	5 25	6 35
35		**Journeying to Jerusalem.** Acts 20:16-27. Golden Text—Acts 20:32.				10th Sunday after Trinity Luke 19:41-48; 1 Cor. 12:1-11.		**Day's Length, 13 Hours, 10 Minutes**	
27	Sun	Journeying to Jerusalem. Acts 20:16-27.	11 35	3 33	♌	7∗ rises 9.48	1	5 26	6 34
28	Mon	The Perils of the Past Times. 2 Tim. 3:1-17.	12 16	☾ S.	♋	28) Altair so. 9.16	1	5 27	6 33
29	Tues	As the Ministers of Christ. 1 Cor. 4:1-12.	12 58	7 49	♋	Spica sets 8.12	1	5 28	6 32
30	Wed	A Prisoner for the Word of God. Rev. 1:4-20.	1 42	8 38	♍	Vega souths 7.57	0	5 30	6 30
31	Thur	The Coming of the Son of Man. Matt. 25:31-45.	2 27	8 51	♍	☌ ☿ ☾, Orion ri. 12.44	0	5 31	6 29

MOON'S PHASES

Eastern States		Central States	Western States
First Quarter,	6th at 4.10 even.	3.10 even.	2.10 even.
Full Moon,	13th at 7.13 morn.	6.13 morn.	5.13 morn.
Last Quarter,	20th at 7.55 morn.	6.55 morn.	5.55 morn.
New Moon,	28th at 12.27 even.	11.27 morn.	10.27 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6 The Consecration of Friendship. Eccl. 4: 9, 10. (Consecration meeting.)

13 True Beauty, and How to Get It. Prov. 31: 10-31.

20 Growth: Body, Mind, Spirit. Luke 2: 40-52.

27 Carelessness versus Thoughtfulness. Heb. 2: 1-7.

9th Month SEPTEMBER 30 Days

Week Days. Date.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rises h. m.	Sun sets h. m.
1 Fri	The Comforting Words of Jesus. John 14:1-31.	3 14	9 09	♌	Vega souths 7.50 ♎	0	5 32	6 28
2 Sat	The Comforter Promised. John 16:1-33.	4 06	9 47	♌	☉ ♂ ☾, ☿ in Aphel. ♍	1	5 33	6 27
36	**Paul's Sorrows and Comforts.** 2 Cor. 11:12-33. Golden Text—2 Cor. 12:9.	**11th Sunday after Trinity** Luke 18:9-14; 1 Cor. 15:1-10.				**Day's Length, 12 Hours, 54 Minutes**		
3 Sun	Paul's Sorrows and Comforts. 2 Cor. 11:12-33.	5 02	10 11	♌	♂ sets 10.10	1	5 35	6 25
4 Mon	Elijah Persecuted. 1 Kings 9:1-18.	6 01	10 49	♌	4) Rigel ri. 11.46	1	5 36	6 24
5 Tues	David Flees from Jerusalem. 2 Sam. 15:1-37.	7 03	11 39	♌	7✶ rises 9.22	1	5 37	6 23
6 Wed	The Destruction of Sennacherib. 2 Kings 19:6-37.	8 04	morn	♍	☉ ♀ ♄, Spica s. 7.50	2	5 38	6 22
7 Thur	The Fall of Jerusalem. 2 Kings 24:1-20.	9 03	12 50	♍	Markab souths 11.55	2	5 39	6 21
8 Fri	By the Rivers of Babylon. Ps. 137:1-9.	9 59	1 47	♎	Algenib souths 1.04 ♎	2	5 40	6 20
9 Sat	Nehemiah's Prayer. Neh. 1:1-11.	10 26	2 33	♎	☉ ♅ ☾, ☾ in Perigee	3	5 41	6 19
37	**The Arrest of Paul.** Acts 11:27-40. Golden Text—Acts 22:15.	**12th Sunday after Trinity** Mark 7:31-37; 2 Cor. 3:4-12.				**Day's Length, 12 Hours, 38 Minutes**		
10 Sun	The Arrest of Paul. Acts 11:27-40.	11 18	3 41	♎	Altair souths 8.28	3	5 43	6 17
11 Mon	Near Death for Christ's Sake. Philip 2:19-30.	morn	☽ R.	♏	11) Antares s. 9.24	4	5 44	6 16
12 Tues	The Coming of the Man of Sin. 2 Thess. 2:1-17.	12 32	7 20	♏	☿ Gr. Elong. W.	4	5 45	6 15
13 Wed	Trust in the Living God. 1 Tim. 4:1-16.	1 21	8 10	♒	☉ ♀ Ψ, Vega so. 7.16	4	5 47	6 13
14 Thur	Be Prepared for Trying Times. 2 Tim. 4:1-18.	2 10	8 54	♒	Orion rises 12.00 ♌	4	5 48	6 12
15 Fri	Subject to Principalities and Powers. Titus 3:1-15.	3 01	9 31	♒	☉ 2 ☾, Polaris so. 1.53	5	5 49	6 11
16 Sat	No Continuing City Here. Heb. 13:1-19.	3 53	9 56	♓	2 rises 9.45	5	5 50	6 10
38	**A Prisoner in the Castle.** Acts 22:17-29. Golden Text—Psa. 91:2.	**13th Sunday after Trinity** Luke 10:23-37; Gal. 3:15-23.				**Day's Length, 12 Hours, 20 Minutes**		
17 Sun	A Prisoner in the Castle. Acts 22:17-29.	4 47	10 33	♓	Archernar so. 1.50	6	5 52	6 08
18 Mon	At Thessalonica and Berea. Acts 15:1-15.	5 37	10 58	♓	7✶ rises 8.33	6	5 53	6 07
19 Tues	Thessalonian Christians. 1 Thess. 1:4-18.	6 27	11 30	♓	19) Arct. s. 9.34	6	5 54	6 06
20 Wed	At Athens. Acts 17:22-34.	7 16	11 54	♓	♄ rises 11.50	7	5 55	6 05
21 Thur	At Corinth. Acts 18:1-11.	8 03	morn	♍	☉ ♄ ☾, ☾ in Apogee	7	5 57	6 03
22 Fri	The Word of the Cross. 1 Cor. 1:18; 2:2.	8 48	12 32	♍	☉ Ψ ☾, ☿ sta. ♑	7	5 58	6 01
23 Sat	At Ephesus. Acts 19:29-41.	9 31	1 27	♐	☉ en. ♎, Autumn be.	8	6 00	6 00
39	**Review. The Things Not Seen.** 2 Cor. 4:1; 5:4. Golden Text—2 Cor. 4:18.	**14th Sunday after Trinity** Luke 17:11-19; Gal. 5:16-24.				**Day's Length, 12 Hours, 00 Minutes**		
24 Sun	Review. The Things Not Seen. 2 Cor. 4:1; 5:4.	10 14	2 25	♐	☉ ♀ ☾ Vega so. 6.33	8	6 02	5 58
25 Mon	The Plot Against Joseph. Gen. 37:12-29.	10 55	3 19	♑	♀ rises 3.10	8	6 03	5 57
26 Tues	Saul and the Witch. 1 Sam. 28:1-14.	11 39	4 17	♑	Rigel rises 11.22	9	6 04	5 56
27 Wed	The Parable of the Ewe Lamb. 2 Sam. 12:1-14.	12 23	☾ S.	♑	27) ♄ in ♌	9	6 05	5 55
28 Thur	Absalom's Conspiracy. 2 Sam. 15:1-18.	1 11	7 14	♑	Antares s. 8.25	9	6 07	5 03
29 Fri	Jeroboam Opposes Solomon. 1 Kings 11:26-40.	2 23	8 26	♑	☉-☿ ☾, ♂ sets 8.26	10	6 08	5 02
30 Sat	The Plot Against Naboth. 1 Kings 21:1-16.	2 58	9 34	♑	☉ ♂ ☾	♌ 10	6 10	5 50

MOON'S PHASES

	Eastern States	Central States	Western States
First Quarter,	4th at 11.28 even.	10.28 even.	9.28 even.
Full Moon,	11th at 3.23 even.	2.23 even.	1.23 even.
Last Quarter,	19th at 12.37 morn.	(18th) 11.37 even.	10.37 even.
New Moon,	27th at 2.36 morn.	1.36 morn.	12.36 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3 The Consecration of Home Life. Acts 10: 1-8, 17-24, 44-48. (Consecration meeting.)

10 The Greatness of God. Ps. 145: 1-21.

17 Little Chances to Help. Ex. 17: 8-13.

24 Christianity Compared with Other Religions. 1 Cor. 10: 1-21. (Foreign-missionary meeting.)

10th Month OCTOBER 31 Days

Date	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
40		**A Plot That Failed.** Acts 23: 14-24. Golden Text—Jer. 1: 19.	15th Sunday after Trinity Matt. 6: 24-34; Gal. 5: 25; 6: 10.			**Day's Length, 11 Hours, 40 Minutes**			
1	Sun	A Plot That Failed. Acts 23: 14-24.	3 56	8 54	♌	Rigel sets 10.11	10	6 11	5 49
2	Mon	The Proclamation of Cyrus. Ezra 1: 1-11.	4 57	9 47	♌	Altair souths 7.13	11	6 12	5 48
3	Tues	Nehemiah and the King. Neh. 2: 1-11.	5 58	10 30	♍	Orion rises 10.45	11	6 13	5 47
4	Wed	Joseph and Pharoah. Gen. 47: 13-31.	6 55	10 50	♍	4) Sirius ri. 1.02	11	6 15	5 45
5	Thur	Solomon and the Women. 1 Kings 3: 16-28.	7 50	11 46	♎	♂ ☿ ☉ Inferior	12	6 16	5 44
6	Fri	Rehoboam and the Elders. 1 Kings 12: 1-19.	8 43	morn	♎	♂ ♅ ☾, ☾ in Perigee	12	6 17	5 43
7	Sat	Elijah and Ahab. 2 Kings 17: 1-24.	9 53	1 51	♐	Antares sets 7.56	12	6 19	5 41
41		**Paul Before Felix.** Acts 24: 10-21. Golden Text—Acts 24: 16.	16th Sunday after Trinity Luke 7: 11-17; Eph. 3: 12-21.			**Day's Length, 11 Hours, 28 Minutes**			
8	Sun	Paul Before Felix. Acts 24: 10-21.	10 22	2 48	♎	♀ in ♌	13	6 20	5 40
9	Mon	Manasseh the Wicked King. 2 Kings 21: 1-18.	11 10	3 50	♎	7∗ rises 7.15	13	6 21	5 39
10	Tues	Josiah's Good Reign. 2 Kings 22: 1-20.	11 59	4 56	♏	Sirius rises 12.31	13	6 23	5 37
11	Wed	Esther and the King. Esth. 7: 1-10.	morn	☽ R.	♏	11) ☿ in ♌ ♌	13	6 24	5 36
12	Thur	The Trials of Job. Job 1: 1-22.	12 50	6 35	♏	♂ 2 ☾, 2 ri. 6.30	13	6 25	5 35
13	Fri	The Vision of Isaiah. Isa. 6: 1-13.	1 41	7 28	♐	☿ stationary	14	6 27	5 33
14	Sat	Jeremiah Imprisoned. Jer. 37: 1-21.	2 33	7 49	♐	Arcturus sets 8.04	14	6 28	5 32
42		**The Appeal to Caesar.** Acts 25: 1-12. Golden Text—Mark 10: 25.	17th Sunday after Trinity Luke 14: 1-11; Eph. 4: 1-6.			**Day's Length, 11 Hours, 04 Minutes**			
15	Sun	The Appeal to Caesar. Acts 25: 1-12.	3 27	8 38	♐	Rigel rises 10.16	14	6 29	5 31
16	Mon	Daniel Cast to the Lions. Dan. 6: 1-25.	4 19	9 25	♐	☿ in Perihelion	14	6 31	5 29
17	Tues	John the Baptist and Herod. Mark 6: 17-29.	5 09	10 20	♐	Andromeda so. 10.33	15	6 32	5 28
18	Wed	Jesus and Pilate. Mark 15: 1-26.	5 56	11 18	♑	18) ♄ rises 11.20	15	6 33	5 27
19	Thur	The Parable of the Vineyard. Luke 20: 1-18.	6 42	morn	♑	♂ ♄ ☾, ☾ in Apog.	15	6 34	5 26
20	Fri	The Kingly Jesus. John 13: 1-14.	7 25	12 10	♒	☿ Gr. Elong. W. ♍	15	6 36	5 24
21	Sat	Peter in Prison. Acts 12: 1-20.	8 08	12 47	♒	Antares sets 7.00	15	6 37	5 23
43		**Paul's Defence Before Agrippa.** Acts 26: 24-32. Golden Text—Acts 26: 19.	18th Sunday after Trinity Matt. 22: 34-46; 1 Cor. 1: 4-9.			**Day's Length, 10 Hours, 46 Minutes**			
22	Sun	Paul's Defence Before Agrippa. Acts 26: 24-32.	8 50	1 39	♑	Orion rises 9.37	15	6 38	5 22
23	Mon	The Voyage of Jonah. Jonah 1: 1-17.	9 32	2 35	♑	♂ ♀ ☾, ☉ en. ♒	16	6 39	5 21
24	Tues	Crossing the Red Sea. Exod. 14: 1-31.	10 17	3 30	♐	♂ 2 ☉, □ ♄ ☉	16	6 41	5 19
25	Wed	God's Care of Noah. Gen. 8: 1-22.	11 04	4 25	♐	♂ ☿ ☾, ♅ stationary	16	6 42	5 18
26	Thur	Crossing the Jordan. Josh. 3: 1-17.	11 54	☾ S.	♐	26) ☿ Gr. Hel. W.	16	6 43	5 17
27	Fri	Jesus on the Sea. Matt. 14: 22-36.	12 50	6 15	♑	♂ Ψ ☉	16	6 44	5 16
28	Sat	The River of Life. Rev. 22: 1-21.	1 49	6 51	♒	Sirius rises 11.22	16	6 45	5 15
44		**The Voyage.** Acts 27: 13-26. Golden Text—Psa. 37: 5.	19th Sunday after Trinity Matt. 9: 1-8; Eph. 4: 22-28.			**Day's Length, 10 Hours, 30 Minutes**			
29	Sun	The Voyage. Acts 27: 13-26.	2 50	7 30	♒	♂ ♂ ☾ ♉	16	6 46	5 14
30	Mon	Israel's Triumph Song. Exod. 15: 1-26.	3 51	7 52	♐	Markab souths 8.36	16	6 48	5 12
31	Tues	The Song of Deborah. Judges 5: 1-35.	4 51	8 25	♐	☾ in Perigee	16	6 49	5 11

MOON'S PHASES

	Eastern States	Central States	Western States
First Quarter,	4th at 6.02 morn.	5.02 morn.	4.02 morn.
Full Moon,	11th at 2.11 morn.	1.11 morn.	12.11 morn.
Last Quarter,	18th at 8.11 even.	7.11 even.	6.11 even.
New Moon,	26th at 3.39 even.	2.39 even.	1.39 even.

Jupiter is in opposition with the Sun on the 24th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1 The Consecration of School Life. Prov. 4: 1-13 (Consecration meeting.)
8 What New Work Should Our Society Undertake? Ex. 14: 8-15.
15 Public Spirit, and How to Cultivate It. Ps. 122: 1-9. (Citizenship Sunday.)
22 Manliness and Womanliness. Neh. 6: 1-13; Esth. 4: 6-16.
29 The Rewards of Religion. 1 Cor. 3: 6-23. (Honorary members' meeting.)

11th Month NOVEMBER 30 Days

Week Days. Date.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun rises h. m.	Sun rises h. m.	Sun sets h. m.
1 Wed	Samaria Delivered. 2 Kings 7:1-20.	5 46	10 35	♐	Castor rises 8.30	☽ 16	6 51	5 09
2 Thur	Restoration of Job. Job 42:1-17.	6 39	11 41	♐	2) Vega sets 12.48	16	6 52	5 08
3 Fri	Trust in the Lord. Ps. 31:1-24.	7 29	morn	♐	♂ ☿ ☾	16	6 53	5 07
4 Sat	Helped By the Lord. Psa. 40:1-17.	8 16	12 50	♑	Markab souths 8.04	16	6 54	5 06
45	**Shipwrecked on Melita.** Acts 27:38; 28:10. Golden Text—Psa. 34:22.	20th Sunday after Trinity Matt. 22:1-14; Eph. 5:5-21.				Day's Length, 10 Hours, 12 Minutes		
5 Sun	Shipwrecked on Melita. Acts 27:38; 28:10.	9 04	1 51	♑	Aldebaran rises 6.48	16	6 55	5 05
6 Mon	God My Deliverer. Psa. 43:1-5.	9 51	2 52	♑	Sirius rises 10.56	16	6 56	5 04
7 Tues	The Crown of the Wise. Prov. 14:16-36.	10 40	3 53	♒	Ψ stationary	16	6 57	5 03
8 Wed	Daniel's Purpose. Dan. 1:1-21.	11 31	4 53	♒	□ ☿ ☉, ♂ ♃ ☾	♌ 16	6 58	5 02
9 Thur	The Curse of Drink. Hab. 2:9-20.	morn	☽ R.	♓	9) ♃ rises 5.14	16	6 59	5 01
10 Fri	For My Brother's Sake. 1 Cor. 8:1-13.	12 23	5 40	♓	Orion rises 8.29	16	7 00	5 00
11 Sat	Separation. 2 Cor. 6:1-13.	1 16	6 10	♓	♀ in Perihelion	16	7 01	4 59
46	**World's Temperance Sunday.** Rom. 14:13; 15:3. Golden Text—Rom. 14:21.	21st Sunday after Trinity John 4:47-54; Eph. 6:10-17.				Day's Length, 9 Hours, 58 Minutes		
12 Sun	World's Temperance Sunday. Rom. 14:13; 15:3.	2 08	7 18	♈	♄ stationary	16	7 02	4 58
13 Mon	The Invitation to Hobab. Num. 10:29-36.	3 00	8 23	♈	Fomalhaut sets 7.36	16	7 03	4 57
14 Tues	Ruth's Determination. Ruth 1:1-22.	3 49	9 37	♓	♄ rises 9.30	16	7 04	4 56
15 Wed	Rest in Zion. Psa. 132:1-16.	4 35	10 40	♓	♂ ♄ ☾	15	7 05	4 55
16 Thur	Kept by God's Hand. Psa. 136:1-26.	5 19	11 42	♐	♂ Ψ ☾, ☾ in Apogee	15	7 06	4 54
17 Fri	The Lord is Good to All. Psa. 145:1-21.	6 02	morn	♐	17) Arctu. s. 3.27	15	7 07	4 53
18 Sat	All Things Praise God. Psa. 148:1-14.	6 43	12 05	♑	Rigel rises 8.01	14	7 08	4 52
47	**From Melita to Rome.** Acts 28:11-24, 30, 31. Golden Text—Rom. 1:16.	22nd Sunday after Trinity Matt. 18:23-35; Phil. 1:3-11.				Day's Length, 9 Hours, 44 Minutes		
19 Sun	From Melita to Rome. Acts 28:11-24, 30, 31.	7 25	12 47	♑	☿ in ♉, 7✶ so. 12.30	14	7 09	4 51
20 Mon	The Fulfilling of the Law. Matt. 5:1-33.	8 07	1 31	♑	Altair sets 8.10	14	7 10	4 50
21 Tues	Resist No Evil. Matt. 5:33-48.	8 53	2 28	♑	♀ rises 3.14	14	7 11	4 49
22 Wed	The Duty of Forgiveness. Matt. 6:5-18.	9 42	3 25	♑	♂ ♀ ☾, ☉ en. ♐	14	7 12	4 48
23 Thur	Judge Not. Matt. 7:1-12.	10 35	4 20	♐	♂ ☿ ☉ Superior	♉ 13	7 13	4 47
24 Fri	Known by Your Fruits. Matt. 7:13-26.	11 34	5 18	♐	Algol so. 10.45	13	7 14	4 46
25 Sat	The Love Chapter. 1 Cor. 13:1-13.	12 36	☾ S.	♋	25) ♂ ☿ ☾	13	7 15	4 45
48	**A Living Sacrifice.** Rom. 12:1-21. Golden Text—Rom. 12:1.	23rd Sunday after Trinity Matt. 22:15-22; Phil. 3:17-21.				Day's Length, 9 Hours, 30 Minutes		
26 Sun	A Living Sacrifice. Rom. 12:1-21.	1 39	6 10	♋	♂ ♂ ☾, ♂ sets 6.00	12	7 15	4 45
27 Mon	Alpha and Omega. Rev. 1:4-20.	2 42	7 27	♌	☾ in Perigee	12	7 16	4 44
28 Tues	The Firstborn of Every Creature. Col. 1:12-20.	3 41	8 14	♌	Arietas souths 9.40	12	7 17	4 43
29 Wed	In Whom We Have Redemption. Eph. 1:3-23.	4 35	9 04	♎	☿ in Aphelion	☽ 11	7 17	4 43
30 Thur	Christ the Redeemer. Gal. 3:1-29.	5 26	11 01	♎	♂ ☿ ☾	11	7 18	4 42

MOON'S PHASES

	Eastern States	Central States	Western States
First Quarter,	2nd at 12.23 even.	11.23 morn.	10.23 morn.
Full Moon,	9th at 3.20 even.	2.20 even.	1.20 even.
Last Quarter,	17th at 5.03 even.	4.03 even.	3.03 even.
New Moon,	25th at 3.52 morn.	2.52 morn.	1.52 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5 The Consecration of Social Life. 1 Cor. 9: 19-23. (Consecration meeting.)

12 How to Be Strong. Heb. 11: 32-40; 12: 1-4.

19 Why Christianity is the Hope of Our Country. Ps. 9: 1-20. (Home-missionary meeting.)

26 The Grace of Gratitude. Ps. 107: 1-43. (Thanksgiving meeting.)

12th Month DECEMBER 31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sunfast m.	Sun rise h. m.	Sun sets h. m.
1	Fri	Saved By Him. Rom. 10:1-21.	6 15	morn	♐	1) Regu. r. 10.44	11	7 19	4 41
2	Sat	The High Priest of Our Profession. Heb. 3:1-14.	7 01	12 46	♑	Markab sets 1.10	10	7 19	4 41
		Jesus Christ the First and Last. Rom. 1:1-8, 17-20. Golden Text—Rev. 1:17, 18.				1st Sunday in Advent Matt. 21:1-9; Rom. 13:11-41.		**Day's Length, 9 Hours, 22 Minutes**	
3	Sun	Jesus Christ the First and Last. Rom. 1:1-8, 17-20.	7 48	1 45	♑	♀ Gr. Hel. Lat. N.	10	7 20	4 40
4	Mon	The Valley of the Shadow. Psa. 23.	8 36	2 45	♒	Polaris souths 8.25	10	7 20	4 40
5	Tues	The Resurrection. John 20:1-18.	9 25	3 46	♒	♂ ♃ ☾, Orion r. 6.36	9	7 21	4 39
6	Wed	Stephens' End. Acts 7:37-60.	10 16	4 49	♒	7✱ souths 6.48	9	7 21	4 39
7	Thur	A Building of God. 2 Cor. 5:1-21.	11 08	5 32	♓	Fomalhaut sets 1.03	8	7 22	4 39
8	Fri	A Rest for the People of God. Heb. 4:1-16.	11 49	6 26	♓	Arietas s. 8.56	8	7 22	4 38
9	Sat	Daniel's Rest. Dan. 12:1-13.	morn	☽ R.	♓	9 Hamel so. 8.50	7	7 23	4 38
		Faithful Unto Death. Rev. 2:1-17. Golden Text—Rev. 2:10.				2nd Sunday in Advent Luke 21:25-36; Rom. 15:4:13.		**Day's Length, 9 Hours, 14 Minutes**	
10	Sun	Faithful Unto Death. Rev. 2:1-17.	12 52	6 20	♓	Sirius rises 8.26	7	7 23	4 37
11	Mon	The Ten Virgins. Matt. 25:1-14.	1 42	7 27	♈	Aldebaran so. 11.15	6	7 23	4 37
12	Tues	The Parable of the Laborers. Matt. 29:1-19.	2 30	8 18	♈	Rigel rises 6.19	6	7 24	4 36
13	Wed	Building the Walls of Jerusalem. Neh. 4:1-23.	3 15	8 52	♉	♂ ☿ ☾, ♂ ♄ ☾	6	7 24	4 36
14	Thur	The City of Our God. Psa. 48:1-14.	3 57	9 41	♉	☾ in Apogee	5	7 24	4 36
15	Fri	The Vision of the Holy Water. Ezek. 47:1-12.	4 38	10 38	♉	Orion souths 12.15	5	7 25	4 35
16	Sat	The New Jerusalem. Isa. 66:10-24.	5 19	11 30	♈	Sirius souths 1.01	4	7 25	4 35
		The Holy City. Rev. 21:1-4, 22-27. Golden Text—Rev. 21:3.				3rd Sunday in Advent Matt. 11:2-10; 1 Cor. 4:1-5.		**Day's Length, 9 Hours, 10 Minutes**	
17	Sun	The Holy City. Rev. 21:1-4, 22-27.	6 00	morn	♈	17) 7✱ so. 10.00	4	7 25	4 35
18	Mon	The Mercy of God. Isa. 63:17-19.	6 43	12 19	♉	Regulus ri. 9.32	3	7 25	4 35
19	Tues	The Good Tidings. Isa. 52:1-15.	7 29	1 31	♉	☿ Gr. Hel. Lat. S.	3	7 25	4 35
20	Wed	The Coming of the Lord. Isa. 40:1-17.	8 19	2 41	♊	♃ stationary	2	7 25	4 35
21	Thur	The Birth of Jesus. Luke 2:1-20.	9 14	3 52	♊	☉ en. ♊, Winter be.	2	7 26	4 34
22	Fri	The Coming of the Wise Men. Matt. 2:1-15.	10 15	5 04	♋	♂ ☿ ♂, ♂ ♀ ☾	1	7 25	4 35
23	Sat	Jesus in the Temple. Luke 2:21-52.	11 18	6 14	♋	Algol souths 8.42	1	7 25	4 35
		Christmas Lesson. Isa. 9:2-7. Golden Text—Isa. 9:6.				4th Sunday in Advent John 1:19-28; Phil. 4:4-7.		**Day's Length, 9 Hours, 10 Minutes**	
24	Sun	CHRISTMAS. Isa. 9:6.	12 23	☾ S.	♌	24) ☉ Eclip. Vis.	0	7 25	4 35
25	Mon	Paul Before Agrippa. Acts 26:1, 24-32.	1 26	6 10	♌	♂ ♂ ☾	☉	7 25	4 35
26	Tues	The Voyage. Acts 27:13-26.	2 25	7 16	♌	♂ ☿ ☾, ☾ in Perigee	S.	7 25	4 35
27	Wed	The Shipwreck. Acts 27:38; 28:10.	3 19	8 22	♌	♂ ♅ ☾	1	7 25	4 35
28	Thur	From Mileta to Rome. Acts 28:11-24, 29, 31.	4 10	9 28	♌	Aldebaran so. 9.58	2	7 25	4 35
29	Fri	A Living Sacrifice. Rom. 12.	4 59	10 31	♋	Orion souths 11.14	2	7 24	4 36
30	Sat	Jesus Christ the First and Last. Rev. 1:1-8, 17-20.	5 46	11 38	♋	7✱ souths 9.05	3	7 24	4 36
		Review. Christ's Coming and Coming to Christ. Rev. 22:6-14. Golden Text—Rev. 22:17.				Sunday after Christmas Luke 2:15-20; Gal. 4:1-7.		**Day's Length, 9 Hours, 12 Minutes**	
31	Sun	Christ's Coming and Coming to Christ. Rev. 22:6-14.	6 34	morn	♋	31) Sirius so. 9.05	3	7 24	4 36

MOON'S PHASES

	Eastern States	Central States	Western States
First Quarter,	1st at 8.57 even.	7.57 even.	6.57 even.
Full Moon,	9th at 7.46 morn.	6.46 morn.	5.46 morn.
Last Quarter,	17th at 1.58 even.	12.58 even.	11.58 morn.
New Moon,	24th at 3.33 even.	2.33 even.	1.33 even.
First Quarter,	31st at 7.10 even.	6.10 even.	5.10 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3 The Consecration of Business Life. Rev. 3: 14-22. (Consecration meeting.)
10 Defy Evil! 1 Kings 21: 15-22.
17 Big Jobs Awaiting Us. Ex. 3: 1-14.
24 Helping to Accomplish the Purpose of Christ's Coming. John 10: 1-16. (Christmas meeting.)
31 Lessons to Learn from the Past. Eph. 5: 15-21. (New Year's meeting.)

A Short and Sincere Declaration

To our Honorable Assembly, and all others in high or low station of administration, and to all friends and inhabitants of this Country, to whose Sight this may come, be they English or German:

IN the First place we acknowledge us indebted to the most high God, who created Heaven and Earth, the only good Being, to thank Him for all His great Goodness and manifold Mercies and Love through our Saviour Jesus Christ, who is come to save the Souls of Men, having all Power in Heaven and on Earth.

Further we find ourselves indebted to be thankful to our late worthy Assembly, for their giving so good an Advice in these troublesome Times to all Ranks of People in Pennsylvania, particularly those who by the Doctrine of our Saviour Jesus Christ, are persuaded in their Consciences to love their Enemies, not to resist Evil, to enjoy the Liberty of their Conscience, for which, as also for all the good Things we enjoyed under their Care, we heartily thank that worthy Body of Assembly, and all high and low in Office, who have advised to such a peaceful Measure, hoping and confiding that they, and all others entrusted with Power in this hitherto blessed Province, may be moved by the same Spirit of Grace, which animated the first Founder of this Province, our late worthy Proprietor, William Penn, to grant Liberty of Conscience to all its Inhabitants, that they may in the great and memorable Day of Judgment be put on the right Hand of the just Judge, who judgeth without Respect of Persons and to hear of him those blessed Words, Come, ye blessed of my Father, inherit the Kingdom prepared for you,&c. What ye have done unto the least of these my Brethren, ye have done unto me, among which Number (i. e. the least of Christ's Brethren) we by his Grace hope to be ranked; and every Lenity and Favour shown to such tender conscienced, although weak Followers of this our blessed Saviour, will not be forgotten by him in that great Day.

The Advice to those who do not find Freedom of Conscience to take up Arms, that they ought to be helpful to those who are in Need and distressed Circumstances, we receive with Cheerfulness towards all Men of what Station they may be—it being our Principle to feed the Hungry and give the Thirsty Drink; —we have dedicated ourselves to serve all Men in every Thing that can be helpful to the Preservation of Men's Lives, but we find no Freedom in giving, or doing, or assisting in any Thing by which Men's Lives are destroyed or hurt —We beg the Patience of all those who believe we err in this Point.

We are always ready, according to Christ's Command to Peter, to pay the Tribute, that we may offend no Man, and so we are willing to pay Taxes, and to render unto Caesar those Things that are Caesar's, and to God those Things that are God's, although we think ourselves very weak to give God his due Honor, He being a Spirit and Life, and we only Dust and Ashes.

We are also willing to be subject to the higher Powers, and to give in the manner Paul directs us;—for he beareth the Sword not in vain, for he is the Minister of God, a Revenger to execute Wrath upon him that doeth Evil.

This Testimony we lay down before our worthy Assembly, and all other Persons in Government, letting them know, that we are thankful as above mentioned, and that we are not at Liberty in Conscience to take up Arms to conquer our Enemies, but rather to pray to God, who has Power in Heaven and on Earth, for US and THEM.

We also crave the Patience of all the Inhabitants of this Country,—what they think to see clearer in the Doctrine of the blessed Jesus Christ, we will leave to them and God, finding ourselves very poor, for Faith is to proceed out of the Word of God, which is Life and Spirit, and a Power of God, and our Conscience is to be instructed by the same, therefore we beg for Patience.

Our small Gift, which we have given, we gave to those who have Power over us, that we many not offend them, as Christ taught us by the Tribute Penny.

We heartily pray that God would govern all Hearts of our Rulers, be they high or low, to mediate those good Things which will pertain to OUR and THEIR Happiness.

The above Declaration, signed by a number of Elders and Teachers of the Society of Menonists, and some of the German Baptists, presented to the Honorable House of Assembly on the 7th Day of November, 1775, was most graciously received.—(See Constitution of Pennsylvania, Article I, Declaration of Rights, Section 3.)

Aiding Indian Sufferers

Mennonites of Skippack and Franconia sending supplies to aid the Sufferers in Northampton county from the Indian Incursions and Murders by them in 1755-56.

In the midst of the distress which followed the Indian forays into Northampton county, 1755-56, the sympathies of humanity were enlisted in behalf of the sufferers, and charity came to the aid of the refugees who fled to the Moravian settlements. Many of these were poor, some infirm, and helpless women and children were of the number. For the aid of these, supplies were sent to the Moravians, who were to apply it where most needful. In January, 1756, there were 205 at Bethlehem; 104 at Friedensthal Mill; 134 at Nazareth; 49 at Christian Spring; 44 at Gnadenthal; 20 at the Rose Inn, in all 556 refugees.

It is to be noted that Skippack and Franconia sent the supplies through their minister and founder of the Salford Mennonite Church, viz:

From Skippack there was donated through Christian Meire (Meyers) 22¾ bushels rye, 7½ bushels wheat, ½ bushel Indian corn, 56 pounds rice.

From Franconia Township through Christian Meire, 10 bushels rye, 4 bushels wheat, 3½ bushels beans, 5 bushels dried apples, 1½ bushels salt, 382 bushels meal, 85 pounds meat, 60 pounds pork.

From Perkiomen Township, through Valentine Hunsicker, a deacon in the Mennonite church in Skippack, 34 bushels rye, 2½ bushels wheat, 1½ bushels Indian corn, 7 bushels dried apples, 736 pounds meal, 185 pounds meat and pork, 4 pounds butter, 21 pounds salt, 12 quarts beans, 6 yards flax linen, 7 yards tow linen, 4 ounces thread, 1 coat and waist coat, 4 pairs children's shoes, 1 child's jacket, 1 red sheet.

Support of Poor

Specification uber die auf dem Township liegende Person Anna Maria Zergin, welche in dem Township Lower Solford, aufgehalten sein will, und also ihr Wille ist. So ist der Anfang gemacht Erstl beyen.

Jacob Bossert	* 12	Matthies Stauffer	10
William Jochum	8	Peter Fried	22
Andreas Kriebel	10	John Schmitt	6
Jacob Grob	10	Heinrich Kassel	12
Paul Kropper	8	Gottshall Gottschall	12
Rudolph Harly	28	Isaac Markley	12
Gerhart Clemens	12	Christian Bergi	14
Gabriel Klein	12	Jacob Altderfer	8
Gabriel Schuller	14	Christian Hoffman	10
Bernhart Gotz, Jr.	12	Christopher Kriebel	12
John Fried, Jr.	10	Rudolph Harly, Jr.	8
Jacob Reiff	44	Abraham Altderfer	12
Jacob Schumacher	10	Christian Moyer	18
Andreas Ziegler	18	John Altderfer	8
HeinrichHeffelfinger	12	Friederich Dieckenschitt	10
ChristianHolderman	12	Friederich Altderffer	40
Valentine Kratz	18	Christian Stauffer	10
Heinrich Lederach	12	Philip Stang	12
Simon Delp	12	Gerhart Stauffer	14
George Kriebel	12	George Reiff	18
George Heydrich	12	Michael Ziegler	8
Herman Ache	10	Dillman Ziegler	14
Nicholas Schwenk	12	ElizabethWeyerman	10
Daniel Preisz	26	William Gorckes	10
Christopher Dickenschitt	10	Abraham Clements	20
Jacob Clemens	18		
John Rorich	4		

For the year 1775 or 1776.

Copied from the original, which is in possession of Dr. M. G. Brumbaugh.

Five of the above were Schwenkfelders; three were Dunkards; thirty were Mennonites; fourteen were of other denominations — Reformed and Lutheran.

* The figures probably indicate number of shillings contributed.

Petition of the Inhabitants of Colebrookdale 1728

To His Excellency Patrick Gordon, Esqr., Governor Generall in Chief Over the Province of Pencilvania, and the Teritoris Thereunto Belonging, May ye 10th, 1728.

We think it fit to address your Excellency for relief, for your Excellency must knowe that we suffered and is like to suffer by the Ingins, they have fell upon ye back inhabitors about Falkner Swamp and Goshahopin. Therefore we the humble petitioners, with our poor wives and children do humbly beg of your Excellency to take it into consideration and relieve us the petitioners hereof, whos lives lies at stake with us and our poor wives and children that is more to us than life. Therefore we the humble petitioners hereof do desire an answer from your Excellency by ye bearer with speed. So no more at present from your poor afflicted people whose names are here subscribed.

John Roberts
John Pawling
Henry Pannebecker
W. Lane
John Jacobs
— D. Bais
Israell Morris
Benjamin Frey
Jacob Obdengraef
Richard Adams
George Roger
Adam Sollom
Dirtman Kolb *
Martin Kolb
Gabriel Showler
Anthony Holman
John Isaac Rlein †
Hans Detweiler
William Bitts
Heinrich Rutt
Hubbert Castle
Henry Fentlinger
Christian Weber
Gerhart de Nesse (De Neus)
Lorentz Cinzamore
Richard Jacob
Herman Rupert
Peter Bunn
Jacob Congurad (Conrad)
Christian Nighswanger
Conrad Cressen
Jacob Kolb
Hans Wolly Bergy ‡
John Mier
Heinrich Kolb
John Frot (Friet)
Paul Frot (Friet)
William Smith
Peter Rambo
David Young
Christopher Schmit
Garret Clemens
Mathias Tyson
Peter Jansen
Yost Hyt
Christian Aliback
Hans Rife
Daniel Stowford
and Numerous Others

* Dillman
† Klein
‡ Hans Ulrich Borgy

Note:—At least one-half of the above signers were Mennonites.

—Pennsylvania Archives I, 1664-1745. Vol. 3. Page 273.

The Op den Graeff Family

I am deeply indebted to Mrs. James C. Roger of Germantown, a great, great, great-granddaughter of John William Op den Graeff, for the following, copied from the records, and memorandas and marginal notes as found in the Bible and other books belonging to John William Op den Graeff.

On the 6th of October, 1683, Abraham, Hermann and Dirck Op den Graeff, three brothers, arrived in Philadelphia with other colonists, commenced the settlement of Germantown, and now, sixty-nine years after, when the three brothers had died and their childrer were well-to-do citizens of the well and substantially built town of Germantown, in 1753, came John William Graeff, a relative of the same stock with a view to settle near his kin. He was indeed well received, but as he had not been brought up in the Mennonitish faith and as he determined on self-reliance, he soon determined to move farther into the country.

Before he had his tools packed into his leather knapsack he was met by a party of German immigrants, who were being conducted by an old settler from Reading. He soon learned that this was a new town recently established, and as he was a locksmith and a gunsmith by trade, he was informed that a tradesman of that kind was needed in their new town, as the hunters and others had to carry their rifles to Philadelphia for repairs. But what was of more importance to him was the fact that there was great need for a skilled mechanic, one that could make by hand all the iron material and outfittings used in the building of houses.

Another strong inducement was the fact that the settlement was a religious one. He had been informed that the Lutherans and Reformed had hitherto worshipped together, but that now the German Reformed Church, of which he was a communicant member, had organized a congregation and had meetings of their own. This to him was pleasant information and he greeted it with the

words, "Next to my mother is love for my church."

He finally joined this party of Calvinists, who had one horse and a heavy German wagon, which they had brought from Germany in the autumn of 1753.

John William Op den Graeff had a large collection of German books, some of which bore the dates 1660, 1680, 1722, 1744, etc. In his collection was a German copy of "Pilgrim's Progress," printed in Germantown, by Christopher Sauer in 1755. It was from these books that these writings were made.

I will quote a few of these: "I have often read in our Family Bible at Kirchberg the long record of ancestral names, and when I was yet a boy I was impressed with the first name on this roll because it bore the plain Patriarchal name of Abraham.

"Abraham Graeff was a Dutch Reformer. He left the Catholic Church and took an active part with the Protestants at Zwammerdam, Holland, in 1561.

"The Protestants were driven from their homes, sacrificing their lands with an extensive stock of cattle and sheep. He divided his family and disguised them the better to make their escape since they had to travel through a very dangerous populous Catholic country. They were finally again united at Antwerp, a great commercial city of the Netherlands, and in its numerous population they had expected to live unmolested. But it was soon discovered that too many refugees sought shelter here, and the malignant spirit of persecution soon broke out here too, and with merciless and unrelenting hands they put ropes around the necks of the Protestant fathers and mothers, dragging them through the streets until half dead and then throwing their mangled and torn bodies into the River Scheldt. Some, too, were burned to death, and all that could fled for their lives. Among those that fled were our ancestors.

"This condition caused a wide dispersion of some of the families. Some of the sons of Abraham Op den Graeff moved up the Rhine with the dispersed Protestants. The venerable father with the rest of his family moved about the German states with varied vicissitudes from one town to another, until he finally died at Duesseldorf. His widow was now taken with her remains by her married son to Crefeld, a Prussian town west of the Rhine. Here the family lived and prospered for many years, never forgetting their ancestor's persecutions and confiscation of their estates by the Pope of Rome."

The Op den Graeffs were intensely Protestant, still not bigoted. They were liberal and considerate in the exercise of sentiments towards all other sects. Three sons and a daughter with the parents were Mennonites or Doopsgesindten, while two of the sons had become Calvinists. The Germantown brothers were firm believers in what is called at Crefeld Waldenser Doops-Gesindte, while the others had united with the Calvinistic or German Reformed Church.

It is quite probable that the five brothers would have come together to settle in America, but in 1678 the Elector of Brandenburg offered inducements to all persecuted Protestants to settle in his States, and accordingly in 1680 Von der Op den Graeff and Adolphus Op den Graeff moved down the Rhine and settled near Coblentz, while Abraham, Hermann, Dirck and Margaret Op den Graeff with their mother in 1683 came to Pennsylvania.

Adolphus Op den Graeff had a son named Frederick, who was born in 1702. His son, John William Op den Graeff, was born on February 24, 1732, who in 1753, when he was twenty-one years of age, came to Pennsylvania and found all his kindred members of the Mennonite Church.

When the Declaration of Independence was signed in 1776 there was great joy among the Dutch in the Netherland. Dutch officers crossed the ocean and enlisted in the Continental Army. The Pennsylvania Dutchmen first named Washington, as their fathers had named William, "The Father of his Country." The Dutch acted from principle as well as sentiment. Their acts showed more

than a love of trade and enterprise, in the business of supplying American privateers, and breaking the British blockade of American ports.

They were the first foreigners to salute the American flag. One of the first ships, if not the first, of the United States Navy was the Andrea Doria. She was named after the celebrated Genoese who in 1528 drove the French out of his native city, but instead of becoming dictator, he left the form of government to the citizens and supported the republic which they voted to have. The people named him "Father of his Country and Restorer of its Liberties." The ship thus happily named sailed from Philadelphia into the harbor of St. Eustachius in the West Indies. She had a copy of the Declaration of Independence on board. The Governor of the Dutch port was Johannes de Graeff. He was delighted to see that the old striped colors of the Fatherland had been adopted by the American States—General or Congress. He at once ordered the artillery of the fort to boom out a salute. Eleven "honor shots" were fired. This was the first foreign salute to our flag. Johannes de Graeff was of the same family as those who had signed the Anti-Slavery protest and also of the John William Op den Graeff above mentioned.

Hermann Op den Graeff, a delegate from Crefeld to the Mennonite Conference held at Dortrecht, which on April 21, 1632, adopted the Eighteen Articles of Faith for the United Mennonite Churches of Holland and Germany, Flanders, etc. Died December 27, 1642. Married Grietje Pletges on August 16, 1605. She was born November 16, 1588, and died January 7, 1643. They had eighteen children.

Abraham, son of Hermann, born July 15, 1610, and died December 15, 1656. Married August 21, 1641, to Eva von der Leven. She died February 21, 1678.

Hermann, son of Abraham, born December 17, 1647; died January 17, 1695. On June 16, 1682, he married Hester van Bebber. She was born November 18, 1659, and died November 22, 1681. Married the second time to Cathraine Lameits von der Pypen, September 29, 1682. She was born August, 1662, and died May 1, 1717.

Abraham, son of Hermann, born July 9, 1685, and died March 11, 1689.

Isaac, son of Hermann, one of the eighteen children, born February 28, 1616, and died January 16, 1679. He married Grietje (Margaret). They had six children:

1. Herman.
2. Dirck.
3. Abraham.
4. Grietje, or Margaret. These four children, with their mother, came to Pennsylvania in October, 1683, and in 1685 they began to build in Germantown.
5. Von der Op den Graeff.
6. Adolphus op den Graeff. These two other brothers in 1680 went from Crefeld down the Rhine and settled near Coblentz, and here identified themselves with the Calvinistic Church.

Son Frederick Op den Graeff, born 1702.

Son John William Op den Graeff, born February 24, 1732, came to Germantown 1753. Here he met his father's cousins, who were Mennonites. He, a Calvinist, or German Reformed, settled in Reading, Pa., where he found the Reformed church already organized.

Herrman op den Graff

As early as 1615 a Mennonite family from Altekirch resided in Crefeld. The head of this family was Herrman op den Graff. In the Crefeld Museum there is preserved to this day a window pane from his house which bears the following inscription:

"Gottfruchtigt, fromm und gut von Seden
Luistig, frundlich und was von reden,
ist Christlich und gefalt dem herrn,
Bringt Gunst und setzet menneger zu grossen ehren.
Herrman op den Graff und Greitgen sein housfrow.
Ao. 1630."

Gathered about Herrman op den Graff were a number of like faith, who in con-

vention adopted Articles of Faith to whom, as a certain Reformed minister in the Morser Synod bitterly complained, some simple non-Mennonites felt themselves drawn.

Herrman op den Graff, who was a cloth and linen dealer, was not embittered by such slanderous thrusts, for when in 1637 contributions were solicited for the oppressed Reformed congregation in Zweibrucken, he contributed from his own means in the name of his small congregation in Crefeld 25 Rthlr, while the Reformed congregation in Crefeld contributed only 22 Rthlr (Rix dollar, value about 70 cents).

Last Will and Testament of Dirck op den Graeff

Be it known herewith unto all men that Dirck Isaac Op den Graeff, Inhabitant at Germantown, being in his good and full understanding, did plainly declare before us, the subscribing witnesses, this hereafter following to be his last will, namely: That after his departure by death his wife Nilcken, only and alone, shall inherit all his goods left, moveable and immoveable, and therewith during the time of her life freely act and do, as also when she marrieth again bring the same fully to her future husband, but in case she should conclude and finish her life unmarried, she then indeed shall have power and liberty to leave by a testament the half thereof to one or more to whom she herself will and pleaseth, but the other half shall fall to the next of kin by blood of his, the said Dirck Isaac op den Graeff, her late husband.

Dated at Germantown, the 10th of November, 1688.

Francis Daniel Pastorius
Hermann op den Graeff.
Abraham op den Graeff.

In the presence of
us as witnesses: Lenert Arrets.

Approved May 24th, 1697.

Administration Book A, page 237.

I feel the earth move sunward,
I join the great march onward,
And take with joy, while living,
My freehold of thanksgiving.

Mennonites Past and Present

The following information about the Mennonites, as they have recently been described in the "Bethesda Herold," may be of interest to our readers.

To get a picture of them we must go back to Netherlands in the year 1550. The way our fathers in the faith were treated elsewhere at that time was frightful, gruesome. But their treatment in the Netherlands, where many of us trace their descent, is only one of the many similar instances of inhumanity peculiar to that dark time.

The Catholic government simply desired to exterminate them, and it is blood-curdling to hear with what delight one human being can treat another, when he takes pleasure in and feasts his eyes upon the spectacle of men bleeding to death and giving up the ghost in the hands of infamous murderers. But we must not think that this spirit of deadly hatred toward those of different faith has entirely died out in the Catholic Church. Could they attempt today, under the protection of the civil law, to pursue, martyr, and torment the heretics, as they call the otherwise minded, we would see what would happen. Anyone who travels occasionally and has the opportunity to acquaint himself with various people in their religious attitude, will soon verify the above statement, especially if he does not always say yea and amen to what such people say and assert.

Much blood, many tears were flowing in those old and terrible times. No one was allowed to rent to the Mennonites house and property, to furnish them occasional shelter or speak a good word for them when they were condemned to death. But every one was required to reveal the whereabouts of these people, and receive a reward in the shape of a third part of the property of those betrayed. The martyrs of the time can be counted by the thousand. They were required to abjure their faith and divulge the names of their brethren and teachers. The rack was applied to their limbs, they were hideously beaten with

rods, and the most revolting dungeons often became their death-chamber.

They were often burnt alive. Around the necks of others little sacks of powder were hung and exploded. Many were strangled. Women and girls were drowned, others buried alive. We must wonder at the spirit of their faith face to face with death as they sang with a loud voice and prayed on their way to execution or gave testimony to Christ before the people and in consequence had their tongues fastened down with screws. Others were confined in huts of straw, which were set on fire. It is putting it mildly to say that they were counted as lambs for the slaughter.

We have had occasion for years to look on and see how the heathenish Indians treated the beef cattle which the government gave them to kill. They drove the beasts into an enclosure which ended in a narrow passage. When the animal had been driven into this corner it was hemmed in with rails that it could move neither forward nor backward, and was closely confined within high strong barriers. Then followed this terrible sight. A number of Indians armed with great knives, mounted this fence and began to stab from above the poor beast in the head and neck until it finally sank down under the gashes and gruesome laughter of its tormentors, and one had to think it good fortune if the animal died under the last blow and was rid of its tormentors. But the government abolished such cruelties when it was informed of them; our brethren and sisters in those dark times were similarly treated.

Reference is often made to "the good old times," as if they had been good and the present times were bad; in certain respects there may be truth in this, but we must think what is meant by such a statement, whether one would exchange the present time for the past.

Our brethren were so oppressed that they had to hold their meetings as secretly as possible. In the cities and villages the remotest rooms were selected, or retreats behind dams and walls not frequented by men, or on little islands exposed to snow and rain. Many emigrated and sought a home in Prussia and later a refuge in Russia.

If we compare that time with ours, we must say, Lord, I am not worthy of all the mercy and grace which thou showest me.

We pride ourselves that each one may live in his own home in peace, blessed with all desirable conveniences. Our people can make their home where they please, plant and reap what they please, build churches as and where they please, and more. Our home-seeking people are even supplied with sites for homes and church buildings. We do not only have permission to ride to church in comfortable carriages, but are even requested to assemble in our respective houses of worship and in our own way to praise God and thank Him for these favors. "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted?"

Ought not the Mennonites be careful that amidst all the blessings that they now enjoy they do not become a savorless salt? Where did our forefathers care for their old and sick when not even those in health had a home? It is not out of place to ask especially the old and sick, "Where shall such as you have their home?" And we who are well, where would we leave our sick elders if we should ever be scattered for our faith and take flight? Would they not have to face a miserable end? Today we are at liberty not only to care for our sick at our homes, but also to provide facilities for their care in the shape of hospitals, arising one after another among us with all their modern conveniences, where trained sisters nurse those who desire it. Instead of being robbed of our possessions, as our forefathers were, we can acquire goods in an unhampered honest manner, and with our wealth erect hospitals and other benevolent institutions. Instead of being compelled to forego education, as they were in those dark times, the Mennonites of today may erect schools at pleasure and train their youth for God and His kingdom. In the case of people with more

insight the prejudice against better education has in great part vanished. Because our forefathers were robbed, by their enemies, of all opportunity for such benevolence or education, the next generation got the notion that it was wrong to avail themselves of higher education, although at the time of the Reformation, those men who stood as pillars in Mennonite communities all had good education, and we see that higher schools are not a product of modern times. Think, for example, of Conrad Grebel, Felix Manz, Reublin, George Blaurock, and others in Switzerland, of Hans Denk in South Germany, Balthasar Hubmeier, Menno Simon, whose activity was far-reaching. They were men who made greater or less use of the opportunity to become educated. Naturally they obtained their education, as Moses and Paul once did, in foreign schools, because, in the difficult circumstances under which the Mennonites labored, it was simply impossible to erect such institutions themselves. But the Lord blessed them with an education, as He blessed Moses and Saul of Tarsus, to be used later on in His work.

We have here seen the difference between then and now. May our people therefore make use of their freedom and the noble peace, as we read of the first church in Acts 9:31, "Then had the Churches rest . . . and were edified."

TheMennonites as I SawThem in Europe

(Extracts from Rev. N. B. Grubb's Account of his Tour in Europe in 1900).

The first place I came where Mennonites are found was in London. Here a large number of the Holland Brethren reside and do business. I failed to find any of them since I had no addresses, and to try to find them was almost worse than finding a needle in a hay stack, for London with its six millions of inhabitants is no small town. In population it is four times as large as Philadelphia. In London our brethren worship with the brethren of the Dutch Reformed Church and in their building. This church was built in the 11th Century. I visited the church and was very kindly received by the Verger, Mr. John Rush, who gave me a great deal of useful information. The preaching here is and must always be in the Dutch language.

Netherland, of which Holland is a part, has one hundred and twenty-six Mennonite congregations, with one hundred and forty church buildings, and ninety-two parsonages. Thirteen congregations have two churches and one congregation has three church buildings. The membership of the Mennonite Church of Netherlands is in round figures about 50,000. There are two classes of membership in our churches in Europe, namely: Baptized and unbaptized. The increase of church membership is not counted according to the number of persons baptized, but according to the number of children born to the members. There are very few mixed marriages, hence they count with safety on the child born as a member of the church. I remember a few years ago, in a report to the Curatorium or Conference of the German Empire by the Rev. Dr. Mannhardt, of Danzig, he regretted that "so few were added to the church during the past year," but adds, "it is all owing to the fact that so few children were born to the members of the church." I asked one pastor what was the average number added to the church yearly. He replied: "That depends on how many children are born."

On Sunday, August 5, I had the pleasure of worshipping in the Mennonite Church at the Hague, the capital of Holland, the place where a little more than a year ago the World's Peace Conference was held.

Hague, or s'Gravenhagen, which is the correct name, meaning Count's Woods or Hedge, was founded in the 13th Century. The population now is 157,000. Queen Wilhelmine has her residence here, and within one square from her residence is found the Mennonite church. A few minutes after our arrival at Hotel des Indes, I was met by one of the members of the church, delegated by the pastor, who was in South Germany at the time, to meet me and

in his name entertain me. The person meeting me was Mr. B. A. Fellinga, secretary of the official board of the congregation, secretary to the pastor, Rev. Elhort, also the English teacher in their school. The present church building was erected in 1886 and is one of the finest church buildings I have seen among the Mennonites either here or abroad. The membership here numbers about 1000, of which number about 800 are baptized. The pastor, Rev. Elhort, with whom I had considerable correspondence, was away in south Germany at the time and I regretted very much that I failed to meet him. While there I was told that he had recently accepted a call to the church at Harlem, not far from Amsterdam. Harlem is said to be the wealthiest Mennonite church in the Netherlands. The city is a beautiful one, at least so much of it as I saw going through it on the railroad. It seems to be more of a suburb of the city of Amsterdam.

The Hague church is very beautiful externally and rather more plain within. Many speak a very good English and also German, but the language is Dutch. The audience room is large and comfortably arranged with the pulpit at one end and on the side of the pulpit elevated seats for the officers of the church, deacons and trustees, and such other officers as constitute the official board. There is a gallery on three sides with a very large pipe organ at the end opposite the pulpit.

The services are in the Dutch language. On the day I visited there the church was crowded to listen to a sermon by an aged minister of the Dutch Reformed Church. The text was Eccles. 11:1. Every worshipper is supplied with a Bible, psalter and hymn-book. The pastor does not begin to read the scripture lesson or the text until he feels safe that every one has turned to the passage and is ready to follow. Everybody joins heartily in singing. There is a special meeting room for the pastor and church officers. The organ plays as the signal to begin service. The pastor leading, the official board files into the church, each taking his place. First appearance would impress one that this was the church of aristocracy, but when you get to see them at closer range they are found to be exceedingly sociable. All are well dressed. The older men of the congregation are almost without exception dressed in broadcloth, high silk hat, black kid gloves. The members are mostly merchants and manufacturers, a few coming in from the country.

The churches of Holland are very liberal, as a letter from, or extracts from a letter, by Rev. I. H. Boeke, one of the three pastors of the Amsterdam church, will indicate: "The Mennonites of Germany, England and America will hardly know us as brothers, so far as this brothership includes certain distinctive principles and points of Christian Creeds. In fact, we only baptize on confession of faith. We form separate local congregations, no organized church. We do not acknowledge any prescribed catechism. We value Christian life more than Christian dogma." "In general, Dutch Mennonites are more Unitarian, free, advanced, modern, as we call it."

From the Hague our way lay in the direction of Amsterdam.

Amsterdam is fifty-two miles north from Hague and is the Venice of the north. This city has a population of 500,000, and was founded in the year 1204. It is situated on the canal running from the North Sea to Zuyder Sea. The canals of this city are crossed by more than 600 bridges. Our party here stopped at the "Hotel Pay Bass," a very excellent hotel, though built in 1561. About three squares from this hotel I found the Mennonite church, or Doopsgesinde Kirk, as it is called here. The parsonage and the great gate to the church court fronts on Singel Straat and the church entrance proper fronts on Heeren Gracht. Both streets have canals in the centre with fine driveways on either side. There is an abundance of shade trees all over the city. On the whole it is a beautiful city. The church

property covers quite a large area, and is on the style of many European castles, with a beautiful court in the centre. In this building are included the parsonage, school, meeting rooms for various purposes, one is especially devoted to the use of the deaconesses of the congregation. From the court one can enter any or all of the numerous buildings—church library and archives. The special object or desire I had in visiting here was the immense Mennonite library, with its more than 20,000 volumes, and the archives with its thousands of letters and other valuable documents and pictures. As also the large collection of steel engravings of Mennonite ministers and meetinghouses, many dating back three hundred and more years. Among the collection are a number of fine pictures of Menno Simon, taken at different stages of his life. It was certainly very interesting to me to see and handle a number of letters and documents in Menno Simon's own handwriting, bearing his own signature.

At this place the Mennonite ministers of Netherlands are educated, having a preparatory and theological school in connection with the church. I regretted very much that I failed to meet Dr. Kramer (Cramer), the head professor or principal. He was on his wedding tour at the time. All the pastors were away on their annual vacation, or holiday, as they call it. The pulpit then is supplied by ministers of the Dutch Reformed church, or the services during that time dispensed with.

Mr. A. Bleeker, the custodian or librarian, and general clerk, resides in the parsonage. When I had reached his door I introduced myself as a Mennonite from America and was invited to come in. Then I handed him a few letters of introduction from the Hague brethren. After reading those he threw them down and embraced and kissed me as though we had been old friends long parted and now met again. Brother Bleeker spared no pains to make my visit there as interesting and instructive as possible.

This congregation was organized in 1568. The present church building was erected in 1639. The church building is square, has two immense galleries, one above the other, on three sides of the church and on the fourth side is the pulpit and above it a large pipe organ, with a sort of hanging seats on either side of the pulpit for the deacons and other church officers. 1600 people are comfortably seated. The congregation numbers 5110 members at present.

There were at one time several congregations in Amsterdam, but many years ago they united them all into one. In the early part of the 17th Century there was also an English Mennonite Church, but it seemed to be short-lived. One of the ministers, in fact the pastor of the English congregation, was one John Smith. He became dissatisfied with the usual form of baptism and desired that one of the ministers should immerse him. Having had the refusal of every minister to comply with his request, he finally, in the year 1608, baptized himself by immersion. A man named Brown, a member of the church, was an ardent believer in immersion and was then baptised or immersed by Smith. Brown then became the acknowledged leader of a party of immersionists. An independent organization was formed and the new church was soon known as the Brownites. Today that church is known as the Baptist Church of Holland. Mr. Bleeker, before I left took from the archives a picture of the church as the interior appears today and presented it to me, which I certainly prize highly.

After leaving Amsterdam our way lay southward into Germany. Cologne was our first stopping place. Having previously been in correspondence with Pastor E. Weydman, pastor of the Crefeld Church, I took an early train, 45 miles distant from Cologne, to Crefeld. Here I was heartily received by the dear pastor and his family, and once for the only time on my entire trip permitted to look on real family life and to sit down to a family meal. This seemed

like an oasis in a desert to a tourist whose only place to stop are the continental hotels.

Krefelt is a town of Rhenish Prussia with a population of 110,000. 30,000 of this number are Protestants and the other 80,000 are Roman Catholics. The city was founded in the 13th century and for many years was a walled city. Much of the wall is seen today. The Mennonite congregation here was founded in the year 1630. The church was originally a Catholic property, and the date of its building can not now be determined. The church building was, however, renovated in 1695. A few years ago the building was enlarged and an orphanage added to it. Here, as in Amsterdam, the building is one including the parsonage, orphanage and church under one roof, with a court in the centre. The entrance is through a large gate from Konig Strasse into the court and then into all the other buildings. The parsonage has a private entrance from Konig Strasse. The congregation numbers 1200, including the children. The church is supported by voluntary contributions, and yet there is a law by which these contributions are regulated. The State church is supported by taxing its members. Thirty per cent. of the amount of taxes paid the government(and the people in Germany are taxed almost to death) must be paid for the support of the church, and this amount is collected by government officers. The Mennonites are less extravagant and only ask for 10 per cent. of the amount of taxes paid. The church at Krefelt has a number of legacies for various purposes, as schools and seminaries. (Except in Switzerland, only educated men are permitted to enter the ministry. The ministers of Germany and Holland are among the best educated in Europe.) Orphans and hospitals are being supported, and special efforts are made for the support of the widows of the church. A special fund is established for the purpose of educating young men for the ministry who fail to have means of their own; for these a special course of study is outlined and at their conclusion a very severe examination is made, failing to pass which they will not be accepted as ministers, nor will they be recommended. There is an orphanage connected with this church for the purpose of caring for the children of their congregation.

The members are largely merchants and manufacturers, and as a rule wealthy. The silk and linen weaving industries are the product of the Mennonites. The bread and butter of the entire town depends almost wholly on these Mennonite manufacturers. 6000 persons are employed in these silk mills. The silk export to the United States alone in 1871 was $2,256,000. The entire export was $7,500,000.

As one stands on this historic ground and walks the various streets he is almost overcome with a feeling of sacredness, especially when he remembers that in 1683 thirteen families from this congregation came to Germantown and in the name of the Lord and Saviour there planted the banner of the Mennonite Church on American soil, to worship God in purity of heart and purpose, according to the dictates of their conscience. I have had the pleasure of visiting several of the leading silk manufacturers, members of the Krefelt church. This I considered quite an honor when I was told that no visitors would be admitted into the silk factories. Nowhere have I found that narrow spirit that says the Mennonites must be distinguished from the rest of the world and Christian people by the special garb, be it a cap, a hat or a coat. The people dress plain, but well, and where I have been no one could single out the Mennonite by any special outward appearance. In their homes one meets with a good deal of formality, but not stiffness. They are cordial and kind in the highest degree, and anxious to learn all that can be learned from their brethren in the new world. What can least be understood by them is that there should exist so many divisions, with no one able to distinguish the dividing line nor reason for such a line.

A Baptismal and Communion Service in a Dutch Mennonite Church Two Hundred Years Ago—September 16, 1716

(Translated from the Dutch by Rev. Silas M. Grubb, and published in "The Mennonite" of March 29, 1915.)

(From the Account of an Eye Witness)

(Among the numerous factions into which the "Doopsgezinden" or Mennonites of Holland were divided in the early part of the 18th century were the followers of Uka Walles, or the "Ukowallesten," as they were called. The following is an account which Ten Cate reprints in his "Geschiedenis der Doopsgezinden in Friesland." It describes the service on the above date which was conducted in the meeting house at Norden, baptism being administered and the Lord's Supper celebrated by a visiting elder from Groningerland.—Editor).

They first sang a hymn out of the hymn book, at the same time holding their hats upon their heads which they had only uncovered for a moment upon coming into the meeting. At the end of the hymn, however, they all removed them and sat together for a time in silent prayer. The prayer being ended, the elder from Groningerland, who had been invited to administer baptism and celebrate the Lord's Supper, began to speak and after he had for a time made a sort of an introductory address they again knelt to pray. Following this he preached a very long sermon in which he covered their entire confession of faith, undoubtedly because baptism was to be administered immediately afterwards. In closing this address the following five questions were set before the candidates: (1) Were they sorry for their sins? (2) Did they propose always to remain faithful to their church and come out for it? (3) Did they believe that Jesus Christ is the Son of God? (4) Were they ready to give themselves over to God and the church to serve God in holiness and righteousness? (5) Did they desire to receive water baptism?

As the address was being ended the candidates for baptism stood up while the elder left the pulpit and, standing before them, reminded them that they must be sincerely sorry for their sins. Then he asked the first and second question of each candidate individually, adding, "What say ye to it?" to which they answered, "Yes." Then the candidates knelt while the elder further exhorted them to pray to God for forgiveness of their sins. He next asked them the remaining three questions, to which they again answered, "Yes." Thereupon he exhorted the congregation to pray for God's guidance for the candidates, whereupon they all knelt and prayed. When the prayer was over he asked the whole assembly: "Was there any one who objected to baptism being administered to those presenting themselves?" And since the whole congregation was silent, the Norden exhorter (Vermaner) answered, that from the silence, nothing else could be concluded but that they all consented to the administration of this baptism. Thereupor the sisters sitting nearest were reques' ed to remove the head-coverings from the candidates, for all three were women. The elder from Groningerland then took up a bason of water with these words: "It is required to the honor of God," knelt with the candidates and baptized them, saying, "Upon the confession of your sins and your faith, that you believe and confess Jesus as the belov Son of God, even as Peter, Martha, a the Eunuch confessed and witnessed; that you will submit to God and the church, serving Him in weakness, humility, holiness and righteousness as long as you live; and, that therefore you are prepared to receive the baptism of water in the three highest names of the Father, the Son and the Holy Ghost—since you desire it, I baptize you in the name of the Father, the Son and the Holy Ghost. He which stablishes us with you in Christ and hath anointed us is God who hath also sealed us and given the earnest of the Spirit in our hearts."

Baptism being completed, he arose

and extended the hand to each of them, saying, "Give me your hand and stand up." He also kissed each one of them and said: "Welcome, beloved sisters in our church." To this he added another exhortation to steadfastness. The Norden exhorters then did the same, after which they again put on their bonnets while the elder from Groningerland again briefly exhorted them to remain faithful in the future.

He now came to the celebration of the Lord's Supper, and once more preached to the congregation for about an hour in which he spoke about the Paschal Lamb and used this type to illustrate the duties of a Christian. In the meanwhile a small table had been brought in upon which bread was placed. The address ended with an exhortation to thankfulness after which they all again knelt in prayer. This was followed by some brief remarks concerning the institution in which he also used the words of institution. He then broke the bread and passed around giving each a piece, more or less, with these words: "Take, eat in remembrance of Him, thereby showing forth His suffering and death." Each one held the bread until all the communicants were served, then they all ate together.

When they had finished eating he again made an address of more than a half an hour in which he touched upon everything in Scripture concerning wine and then he asked them to pray again, they falling upon their knees to do so. Eight or ten tin-cups and a flask of wine were then set before him, the elder filling six of them. He was the first to drink, and he then handed them the cup and said, "Christ said, Take this cup and drink ye all out of it." One drank after the other and as the cup was emptied it was again filled without a word being said. Finally he announced, "If there is any one who has not been served with wine he may now receive it." When no one answered he then exhorted the congregation to thanksgiving and praise, now that they had been permitted to eat and drink, whereupon they all knelt in a prayer of thanksgiving to God although this prayer was made in quiet without any one leading. Yet one could very distinctly hear their whisperings.

In closing the elder from Groningerland expressed the hope that the things he had said might be well received; that where he had erred they might be protected from it; and that praise might be given to God for whatever good he had spoken, hoping that they might be filled with all wisdom and every Christian virtue, etc. He also gave to them the greetings which his own church sent to the church at Norden, according to the apostolic custom and the endings of their epistles.

The Norden exhorter, who was seated at the right of the elder, then replied in the name of the church, first thanking him for the greeting brought and again returning a friendly greeting. He then thanked him for the trouble he had taken upon himself in not sparing his sweat in coming to them and preaching to their edification. Finally he reminded the church, and particularly those who were just baptized, that they should now follow the exhortations of the elder and since they had become one, they should endeavor to keep the unity of the Spirit in the bond of peace, etc. Another short hymn was sung in closing, at the beginning of which they began to place their hats upon their heads. When this was ended they separated without another prayer being offered. And the whole service ended, it having continued from eight o'clock in the morning until half-past four in the afternoon.

The Humor of Martin Luther

Martin Luther reserved his choicest and most spontaneous humor for his letters to his dear wife, Katie; scarcely one of them that does not bubble over with good humor and gentle raillery. Thus near the end of his life he describes a journey to Halle, when he was prevented from going on to Eisleben by great flood in the Mulda. Here is his description of the journey:

"Grace and peace in the Lord, dear

Katie. We arrived at Halle this morning at eight o'clock, but have not journeyed on to Eisleben because a great lady of the Anabaptist persuasion met us, covering the land with waves of water and blocks of ice, and threatening to baptize us. We could not return on account of the Mulda, and so lie here between waters. . . . All the people, the postilions as well as we ourselves, are timid; and so we do not betake ourselves to the water and tempt God; for the devil is furious against us, and lives in the water, and is better guarded against before than repented of after; and it is unnecessary for us to add to the foolish joy of the Pope and his gang. I did not think Saale could make such a broth, which has flooded the embankments."

And here is a delicious bit from the same letter, which all husbands will appreciate:

"Pray for us, and be good. I think had you been here, you would have advised me to do as I did, in which case I should have taken your advice for once. God bless you, "Martin Luther."—Rev. Francis E. Clark, in Christian Endeavor World, Jan. 14, 1915.

A Historic Autograph Album

Among the interesting literary remains of the late Jonas Y. Schultz, is an autograph album dating back to 1871, while the owner of it was a teacher in the Mennonite school at Wadsworth, Ohio. The autograph album is an interesting relic of several decades ago when nobody, at least no student at school or college, was considered up-to-date without it. The sentiments inscribed in the little autograph album were short sentences or short verses of poetry, and the penmanship was usually the best the writer could command. But the rage or fad has seen its best days, and our children and grandchildren are now asking what it was.

But this particular album has more than a passing interest. The verses are quite elaborate and the penmanship is, with few exceptions, noteworthy. The following are among those who left their mark on its pages: Carl Justus van der Smissen, Sara Cornelia van der Smissen, Elizabeth Krehbiel; Abraham J. Fretz, of Bedminster; Wilhelmina Frederika van der Smissen, Hillegonda van der Smissen, A. P. Fritz, Rev. Levi Schimmel, Rev. Ephraim Hunsberger, Rev. J. S. Moyer, Rev. S. F. Sprunger, Rev. Wm. Galle, Rev. J. S. Hirschler, Dr. S. S. Haury; Peter H. Stauffer, of Spinnerstown; Uriah S. Shelly, Rev. Albert E. Funk; Lewis S. Shimmel, of Pleasant Valley; G. B. Ruth, J. J. Baumgartner, Heinrich R. Schmidt; Rev. Anthony S. Shelly, of Spinnerstown, and James H. Shelly, of Pleasant Valley, and a few others. These were the teachers and students at Wadsworth that year. Some were ministers at that time, several became ministers later. Nearly every one added the date of his birth to his or her signature. Rev. Levi Schimmel was born in 1826; Rev. Ephraim Hunsberger, of Wadsworth, in 1814; Rev. J. S. Moyer in 1842; Rev. S. F. Sprunger in 1848; Rev. S. S. Haury in 1874; Uriah S. Shelly in 1853; Rev. Albert E. Funk in 1852; Lewis Schimmel in 1852; Rev. A. S. Shelly in 1853, and James H. Shelly in 1858.

That must have been a happy family of Mennonites. The old school has long ago closed its doors, but not without furnishing the next generation with a good part of its ministry. And just as our church is greatly indebted to schools of the past for its growth and almost its very existence, so will our church in the future depend largely upon our educational institutions of the present day.

There are four district deaconess organizations in our conference, situated at Newton, Kan.; Beatrice, Neb.; American Falls, Idaho; and Upland, Cal. The one at Newton is the Bethel Deaconess Home and Hospital, with a branch at Mountain Lake, Minn. This one is the oldest, its doors having been opened to the public in 1908. The Beatrice Home was opened in 1911. The Bethany Deaconess Home and Hospital at American Falls was opened in 1912. The Mennonite Sanitarium at Upland is controlled by the Pacific Conference.

BIOGRAPHICAL SKETCHES

Rev. John S. Hirschler

John S. Hirschler was born July 4, 1847, at Maxweiler, Bavaria. In his ninth year he came to America with his parents, and with his grandfather, Johannes Schmidt, pastor and elder of the Maxweiler congregation. They found a new home in Summerfield, Ill.

Until his twenty-first year he worked on the farm of his parents. When the Mennonite school at Wadsworth, O., was opened, in 1868, he and two other young men from the Summerfield congregation were among the first students. In the summer of 1871 he completed his studies in company with five other brethren, who all became active for the Kingdom of God in the Mennonite Church. He was the third to be promoted from the smaller field to the larger above.

Immediately after the completion of his course in Wadsworth he accepted a call to the small Mennonite congregation at Franklin, Iowa. On April 1, 1872, he was ordained elder of this congregation, and about a week later was united in marriage with Sister Christina Schmidt. He served this congregation at great personal sacrifice and consecration as pastor and teacher for thirteen years.

In 1884 he moved with his family to Hillsboro, Kan., to be active in home missions. Here he gathered and founded a congregation, which he served twenty-three years, until by reason of ill health he was compelled to give up his labors in 1907 and settle in California. He moved to Upland and with his family joined the congregation there. In California he regained his health to a considerable degree, so that he was able to make two extended journeys into the Northern, Western and Middle Conference Districts in the interests of a sanatarium for tubercular patients to be erected in Upland. He consecrated his whole time in laboring for the foundation and support of this institution. At its dedication, somewhat over a year before his departure, he took a prominent part. Up to his death his heart was bound up with the prosperity and welfare of this cause.

He left eight children and nine grandchildren. One child preceded him into eternity. One brother and six sisters survive, all being younger than himself.

About six months before his death he was suddenly seized with great pain and it seemed as though his old disease of gall-stones had returned. But it developed that his trouble was incurable, it being inflammation of the kidneys.

As he had in his healthy days lived for his Lord and Master and served Him,

so during the days of his suffering he clung submissively to Him in trust and resignation, with great patience, until he drew his last breath on the 17th of May, 1915. His age was 68 years, 10 months and 13 days.

His burial took place May 20th. Rev. H.J. Krehbiel of Reedley, Cal., conducted the services, preaching in German on the text Luke 2:29, followed by Rev. J. C. Mehl in English from Matthew 5:9. The body was interred in the Ontario cemetery.

For three years, 1902-1905, Rev. Hirschler was president of the General Conference, later a trustee and a member of the Program Committee.

Rev. John Ratzlaff

Rev. John Ratzlaff was born May 6, 1841, in "Dorfe Franztal," Southern Russia. On Whitsuntide of 1860 he was admitted to the Rudnerweider congregation by baptism on confession of faith. In this relation he was faithful until his immigration to American in 1874. On January 26, 1867, he was united in marriage with Katherina Unruh and with her shared his joys and sorrows for forty-three years. Rev. and Mrs. Ratzlaff were the parents of eight children, three sons and five daughters.

In 1874 when the great immigration from Russia to America began, he with his family and several relatives and friends, came to Harvey county, Kansas. Here, in 1875, the Hoffnungsau congregation called him as their minister, and on the 23rd of January, 1876, he preached his first sermon and labored faithfully until the Kansas Conference called him to the Canton congregation, where on July 4, 1880, he was ordained to the office of Elder (Bishop) by the late Rev. Dietrich Gaeddert. In addition to his regular services at Canton, he also suplied the churches at Pawnee Rock and at Lehigh. In his work here he had but one object in view, namely, to serve God and minister to the spiritual needs of the co-mmunity. In order that he might properly provide for his family he engaged in farming. Through unfortunate circumstances and his great desire for faithful service in the church he met with reverses on the farm until he was finally reduced to a home on a rented farm.

In 1893 the "Cherokee Strip" in Oklahoma opened to homesteaders. Here he obtained a piece of land and in 1895 brought his family into the new home. In the same year he organized the Neuhoffnungstal church, Meno, Oklahoma, and continued to minister to them in spiritual things as their pastor. The first services were held in the homes of the people. The houses in this new country were of sod. He had been choir director in Russia. He was always a great lover of song. Many people here at Meno well remember how on winter evenings they would sit around long tables when he would lead the singing and teach the songs by note.

As time passed on, a church was built and the congregation became one of the largest Mennonite churches in Oklahoma. God granted his desire and prolonged his days that he might see this church replaced by a larger and more commodious building. It was in this new church the General Conference held its triennial session in the fall of 1914, and it was a great pleasure to him that the Lord spared his life, that, although practically an invalid, he could attend most of the sessions of the Conference. For more than a year he was almost unable to leave his home, but divine strength was given him that he could gather with the devout worshippers and once more fellowship with his ministering brethren in Conference, and in the midst of his own people and the house of prayer for which he so earnestly prayed. For thirty-four years he was a faithful pastor, fifteen years in the Canton church and nineteen in the Neuhoffnungstal. In the last three years of his life he did little pastoral work. Although he suffered greatly, yet he was not bed-ridden. Through all his years of suffering he was ever patient and cheerful even unto the day of his homegoing. On November 10, 1914, the Lord said: "It is enough, come up higher." At the ripe old age of 73 years, 6 months and 4 days he was gathered to his fathers.

Rev. Jonas Y. Schultz

Rev. Jonas Y. Schultz was born at Clayton, Berks county, Pa., March 31, 1829, of Schwenkfelder parents, the son of Casper and Christiana Yeakel Schultz. Having received such education as the common schools of his day afforded, he continued his studies in Freeland Seminary, Collegeville, Pa., and the State Normal School of Millersville, Pa. He made an early choice of the profession of medicine and attended lectures in several institutions in Philadelphia, gradu-

ating from the Hahnemann College of Medicine, Philadelphia, at the age of 21. He practiced only about four years, principally for the reason, as he later explained to friends, that the cold scientific fashion of always tracing material effects to material causes involved in medical science tended to a religious skepticism and materialism. But while engaged in medical practice, he carried his methodical, essentially scientific, business habit of mind into his profession, and his medical memoranda and records are marked with precision.

He was of a deeply religious, mystical turn of mind. Nothing seemed to absorb him as much as deep spiritual contemplation of God's Word. On his birthday anniversaries he never engaged in work of any kind, nor in conversation with anybody, but fasted and prayed and meditated. His devout spirit and beautiful blending of piety with filial devotion are seen in the following touching words on his mother: "I have come to my mother and find the old home in its usual condition. Mother is very well at present. What a great blessing it is when age and infirmity come upon the frame and push the tottering body toward the grave, to live in the midst of good friends whose tender care leaves nothing unprovided for the comforts of this life, and to have, above all, a downy pillow upon the arms of Jesus to decline the departing spirit in the hour of dissolution. I have always lacked too much that filial affection toward my parents that I ought to have had, and I have consequently not shown so much love and kindness toward them as I ought to have done." This is a sure indication of his deep attachment to his parents as well as of his tender, conscientious spirit; and it is typical of the man throughout his life.

When a young man he was baptized by immersion at Himmelwright's mill, near Niantic, Pa., by a Baptist minister. The subject of baptism was a favorite one with him. In his diary of 1856-57 he wrote notes on Infant Baptism taken from Rev. Edward's book. At Berlin, Canada, five young converts were admitted into the large Mennonite congregation there February, 1878, by immersion in a stream. He preached a sermon on Christian Baptism, containing the four headings: 1. Instituted by Christ; 2. The Form—Immersion (but other forms to be tolerated); 3. The Persons, Mature Believers; 4. The Object- -Entrance into the Visible Church.

He began to preach soon after his baptism, and made preaching tours to Canada and the West. In 1859 he went

REV. JONAS Y. SCHULTZ

to Wisconsin and Minnesota, stopping on the way at Wadsworth, Ohio, with Father Ephraim Hunsberger, preaching and visiting families, and passing thence through Toledo, Cleveland, Chicago, Milwaukee, Fond du Lac, La Crosse to St. Paul. His visit to Canada, New Year 1878, lasted six months. He preached at Blair, Berlin, Breslau, Blumenthal, Dundee, at the Twenty, and other places, and visited 367 families. Here he met Dr. S. S. Haury and recorded Haury's texts in his diary. Here he also received a letter from Rev.

S. F. Sprunger, asking him to visit the congregation at Linn Grove, Ind., where Schultz evidently declined. He seems to have made altogether five visits to Canada.

In the school-year of 1870-71 he was a teacher in the Mennonite school at Wadsworth, O., teaching Bible Lore, Bible History, Latin, Methods of Teaching, Penmanship, Reading, Grammar and Music. Here he made the acquaintance of many of our ministers and seemed to enjoy his years as instructor.

But most of his spiritual labors were carried on at Milford Square and Quakertown, Pa., in conjunction with the late Samuel Landis, and consisted principally of preaching in house gatherings. Thirty-four years of his life were spent in the home of Samuel Landis, at Quakertown, and the last six years with his nephew at Chapel, Pa.

But a review of his life would be incomplete without reference to his literary labors. In 1876 the late John G. Stauffer founded The Manna, published in Milford Square, the first issues being in German. From the beginning, Schultz was identified with the work, contributing the notes on the Sunday-school lessons. In 1879 the English Manna was launched, and Schultz thereafter edited its third page.

His literary leanings are manifest in the numerous essays he left among his papers. He wrote an extended "Ein Christliches Gespræch zwischen etlichen Nachbarn," among them Heinrich and Samuel, which covers a large range of Biblical topics. In 1908 he wrote a poem on "Die Freundliche Sonne."

He spent his last years in quiet reflection and in the peace of God at the home of his nephew, where he died in August, 1914.

In his diary of 1878, while in Canada, he wrote: "It is only because people do not believe that God means exactly what He says that we see so many intelligent men who cannot say whether they are saved or not. 'Feeling is hard, but faith is harder.' Take the lost sinner's place and claim the lost sinner's Saviour." This beautiful message was his unvarying burden to men, and may serve as his parting word to the readers of this sketch.

Rev. Henry L. Weiss

Rev. Henry L. Weiss was born March 14, 1867, near Milford Square, Bucks county, Pa. He was the son of Samuel and Rebecca (Lewis) Weiss. In his young manhood he taught school several years in his native county. He was converted to God as a young man, becoming a member of the Mennonite Brethren in Christ. In 1890 he went to Kansas and taught school a year in Marion county. This was followed by two years of teaching in the Indian Mission School, established by the late Rev. Christian Krehbiel at Halstead, Kan. From there he went on to Oklahoma to continue his work among the Indians.

His work at Cantonment began in 1893 as teacher of Cheyenne and Arapahoe Indian children in the old mission school there. In February, 1894, the building was burned to the ground. Rev. Weiss directed the erection of the new building, and when it was completed became superintendent of the school, continuing in that capacity several years. The energy and efficiency that characterized him were especially evident in his service here. But for years he had a vision of greater things. He longed to enter the foreign field. He said, "While superintendent of the school, I came to the conclusion that the only way to evangelize a nation was to study their language and give them the Bible in their own tongue. From the time I entered the school I had fully made up my mind to embark in missionary work."

On November 14, 1895, he was married to Miss Kate Zacharias, of Tuckerton, Pa. Their meeting was an answer to prayer. Before embarking for foreign missionary work, he said, "I prayed God to send me a companion, and He did so in the person of my wife." She too had engaged in missionary work near her home and in Indiana. From the latter state she drifted to Oklahoma, and met her future husband. They were

married in the Indian church, Missionary Petter performing the ceremony in the presence of a large number of Indians, who had never witnessed a Christian marriage before.

Some time after that he resigned his position and awaited the call to some foreign field. The Macedonian call came from distant Chile, and on March 10, 1897, they sailed from New York for Valdivia, Chile, under the direction of the Missionary Alliance of New York. He tarried several months at Concepcion to learn the Spanish language, after

REV. HENRY L. WEISS

(The portrait was made from a photograph of Missionary Weiss' passport, issued by the United States Embassy at Santiago, Chile, and shows the seal of the embassy.)

which he began to preach in Victoria. Later he made this his headquarters. In less than two months some 80 souls, Chilenos and Germans, were converted. From this center, the Gospel was carried into various towns and districts. In 1899 he began his labors in Valdivia, a city of over 12,000 souls. By the middle of 1900 he had organized the work in North Chile into a German Missionary Society. He writes:

"We have now taken possession of the unoccupied southern part of Chile, having a parish of 200,000. Our work here is Spanish. We have our own printing press and printed 1000 copies of our Spanish paper, 'La Alianza Cristiana,' weekly for free distribution, besides a large number of tracts."

By the end of the year 1900 he had built up a Christian body of 228 members, secured the assistance of 11 native helpers, and organized 5 Sunday-schools.

In 1905 he and Mrs. Weiss enjoyed a furlough of eight months in the home land, returning to Chile in November of that year. By that time there were reported ten churches, fifteen foreign missionaries, three native workers, 736 communicants, and 175 baptisms. The mission in South America was one of the most prosperous in the Alliance work.

His health beginning to fail, he made occasional trips to more southern points for relief, carrying on his great work with as much vigor as he could command. In April, 1915, after ten years more of service, he came home on his second furlough. While attending a council of the Missionary Alliance at Nyack, N. Y., he was seized with a hemorrhage of the lungs and passed away without a struggle May 26, 1915.

A memorial service was held at Nyack, at which Bishop Simpson spoke in the highest terms of the work of the departed missionary. The funeral service was continued May 29th in the Mennonite Brethren in Christ church at Quakertown, Pa.

He had spent much time and energy in the building of churches and chapels in Chile. During his eighteen years of service, more than a dozen churches were established, almost a score of native pastors, and workers, and nearly two thousand converts baptized.

A century ago, the Bible had been translated into sixty-five languages or dialects; now, it is translated into more than five hundred.

Sketch of Missionaries P. J. and Jennie Boehr

Our Latest Missionaries in China

Rev. Peter J. Boehr was born April 2, 1886, in Henderson, Neb., of German parentage. His father immigrated to this country in 1872, his mother from Russia in 1876. He attended first the district school until he was seventeen, then a few semesters at York College, Nebraska. He taught school a few months every year for three years. For one year he was a student at a Bible school in Fort Wayne, Ind.; also another year at York College, when he received a State certificate and taught school for a year.

Having been converted at the age of nineteen and baptized in 1905, he had a desire for spiritual food and work, for which reason he had attended the Bible school at Fort Wayne. There his missionary spirit received a fresh impetus, and after he quit teaching he took the full four-year course at Bethel College, graduating in 1913. The books on missions which he studied together with Missionary Brown's letters, impressed him with the spiritual needs of China. He signed the Volunteer Card in 1907, and was a member of the first Volunteer Band in Bethel College. This band conducted meetings in the various churches of Kansas for the purpose of arousing interest in missions. He further prepared himself by taking a course in McCormick Theological Seminary, Chicago, graduating in 1915. While there he took an active part in mission meetings in various churches. At Bluffton he received the call from the Foreign Mission Board to go to China.

He married Jennie Mae Gottshall, eldest daughter of Rev. W. S. Gottshall, on June 8, 1915, in the First Mennonite church, Bluffton, Ohio, the ceremony being performed by the bride's father. Both were ordained in the Henderson, Neb., church, September 19, 1915, by Rev. Gustav Harder and Rev. P. H. Rickert, treasurer and secretary respectively of the Foreign Mission Board. They sailed October 2, 1915, from San Francisco for Kai Chow, China, to labor together with Missionary Brown.

Jennie Mae Boehr was born January 24, 1892, in Schwenksville, Pa. She attended the public schools there, also in Allentown, after which she studied one term at Perkiomen Seminary, Pennsburg, Pa. She graduated from the Academic Department of Bluffton College in 1913. When a Sophomore in College she

decided to accompany Mr. Boehr to China, having joined the Student Volunteer Band in 1914. She is the first of this band to labor in the foreign field. She taught music and one term of public school previous to her decision to be a missionary.

Last August Mr. and Mrs. Boehr made a tour of the Eastern churches to awaken the spirit of missions, and were everywhere enthusiastically received. Mr. Boehr is exceptionally fluent and ready in both English and German and had no difficulty in reaching the hearts of his hearers. Both Mr. and Mrs. Boehr left for China with the most cordial good wishes and earnest prayers of their many friends and supporters.

Looking Back Fifty Years

In the stirring days of 1860, our country was in the midst of an exciting political campaign. The stupendous question of slavery was nearing its solution. Political feeling ran high. Four presidential candidates were put into the field, and each of them had his enthusiastic, almost fanatical, following. Hatred and bitterness marked the struggle of each political camp against the others. Civil war was imminent, when the South would be arrayed against the North, and a man's foes would at times be even they of his own household.

How our Mennonite people were affected by this heated political and moral controversy, few of us can tell. Some are still living who can recall it. But what is important in this connection is that while the country was preparing for disunion and war, little groups of Mennonite people were taking steps toward union and brotherly co-operation. The General Conference of the Mennonites of North America held its first session in May 28-29, 1860, in a little country church in the prairies of Iowa, near the little cross-roads village of West Point. Rev. John H. Oberholtzer, Rev. Christian Schowalter, pastor of the West Point church, and a few other far-seeing, godly men of the church had called the Conference.

We have reason for thinking that only a handful of delegates from Pennsylvania were present. The West was better represented. But then and there a great idea was born—the all-Mennonite movement, which has developed into wonderful proportions by the year of grace 1915. The litte Conference has swelled to a great one, comprising 10,000 people from the Atlantic to the Pacific, from the black stretches of Saskatchewan, Canada, to the cornfields of Missouri, and the cottonfields of Oklahoma, and the orange groves of Southern California. This mission spirit was born in Mennonite people, and beginning in a lowly way with the Indians, has reached out into India and China. Our fathers builded better than they knew.

Rev. J. H. Oberholtzer was president of the first Conference; Rev. Christian Schowalter, secretary. With the exception of one year, these remained president and secretary until 1872. In that year Rev. A. B. Shelly became president and remained such until 1896.

There were adopted as guiding principles the following resolutions, here stated briefly:

The union of all branches of Mennonites.

Exclusion from church solely on Scriptural grounds.

Each church to be self-governing.

These principles can be thus summed up: "In essentials unity, in non-essentials liberty."

Four lines of mission work were laid out at this Conference: Foreign Mission, Home Mission, Publication, and Educational.

For Foreign Mission purposes, two treasuries were established, one in the West, one in the East. One in Canada was already in existence. Jacob Krehbiel I was named treasurer for the West; Enos S. Stauffer for the East. Brother Stauffer was the treasurer of the Mennonite Printing Union at Milford Square.

To these treasurers the churches were to send their mission moneys.

A theological school was also discussed. Young Mennonites ought to receive a good education under the oversight of the church, the church would secure a better ministry, and some students would become missionaries. But the school question was to be thrashed out at subsequent conferences.

In the Second General Conference, held at Wadsworth, Ohio, May 20-23, 1861, Jacob Krehbiel I was continued as mission treasurer for the West, and John B. Shelly of Milford Square for the East. This second conference was not particularly noteworthy.

But in the third conference, held at Summerfield, Ill., October 19-24, 1863, the school question was thoroughly gone over, and almost all necessary and immediate steps taken. A committee of seven was appointed to draw up rules and regulations for the school. The committee consisted of John H. Oberholtzer, Christian Schowalter, John E. Krehbiel, Daniel Hoch, David Ruth, Levi O. Schimmel and Ephraim Hunsberger.

The course was to cover three years, all students to attend for no less than three months, no student to be under eighteen. Testimonials as to scholarship and character were required. Daily three students were to volunteer to do manual labor. Three directors were to have immediate oversight over school affairs, each to be paid $1.00 a day toward traveling expenses. The first directors were Ephraim Hunsberger, of Wadsworth; Daniel Krehbiel, of Cuyahoga county, Ohio, and Michael Lehman, of Ashland, Ohio. The teachers were to be Mennonites.

When the vote on the place to be selected was taken, 34 votes were for Ohio, 2 for Pennsylvania, and 2 for the West. Wadsworth, Ohio, became the home of the new school.

How soon the millennium would come if the good things people intend to do to-morrow were only done to-day!

Hans Landis, the Last Martyr

In the seventeenth century the Mennonites, or "Baptists", as their enemies termed them, became numerous in such Swiss localities as Bern, Solothurn, Thun, Langnau and Interlaken. They felt themselves free citizens in a land of freedom, and denied the right of the Swiss government to persecute them as had been the case in other countries. They therefore conducted their worship openly. But the government felt itself obligated to protect the state religion of the Reformation and treated all dissenters as enemies of the church and the public weal.

In Basel, Bern and Zurich, the old laws against dissenters were revived. No Baptist fleeing from these municipalities was permitted to take his property with him. Whoever bought real estate from a Baptist had to forfeit it to the state. The purpose was to compel the religious fugitive or his children to return and become subject to the laws. Every religious writing emanating from the Baptists was regarded contributory to their multiplication and sternly suppressed. This included articles of faith brought from Holland as well as hymns such as were later assembled in the "Ausbund."

Among the penal measures resorted to was selling the Baptists as galley-slaves. Since Bern and Zurich had no fleet, these cities came to an understanding with France and the republic of Venice to deliver to these all Baptists condemned to the galley. Here the miserable convicts were herded with the most vicious criminals and doomed to the most exhausting hardships under the burning sun, while at the same time the Swiss government redeemed the Huguenots of France from a similar fate.

Hans Landis lived and preached in Zurich at this time. He was a man of strong personality and imposing appearance, tall, wearing a long black beard, and possessed of a powerful voice. In spite of state prohibitions, he preached in the fields and woods to large audi-

ences, baptized and solemnized marriages. He was condemned to the galleys but through the aid of a brother made his escape. He returned to the scenes of his labors and defied his enemies to drive him away. God intended the land for him just as much as for others—the earth was the Lord's. Besides he did not know whither he might flee; he was old, and did not fear death. The great council of Zurich condemned him to death, and he was beheaded in 1614. On the way to execution, the executioner let the rope drop, saying he hoped God would have mercy upon him and Landis would forgive him. The crowd got the impression that the executioner wanted to give the condemned an opportunity to escape, and Landis could have escaped without pursuit, but he told the officer, "You have to perform the duties of your office" and assured him he was forgiven. He was the last martyr chronicled in the Martyr's Mirror.—From Wedel's History.

Collapse of the Moravian Mennonites

A pitiful story is the record of the Moravian Mennonites. In the middle of the sixteenth century they began to pour into southwest Moravia from Switzerland and South Germany as into "a promised land." A settlement was also made in Hungary. In spite of terrible persecution for a number of years, the Mennonite settlements grew in population and wealth. From about 1554 to 1592 they were said to enjoy their "golden age." They were skilful and expert in farming, different industries and in the vine-culture. As manufacturers of knives, linen and cloth they had no equal. They were widely known as successful farmers and millers. Their physicians were sought everywhere. Their cleanliness, management and honesty were proverbial. Their estates were called "the beehives of the country." Many from surrounding territories joined themselves to the Mennonite community. The community has been variously estimated at from 20,000 to 70,000.

During the Thirty Years' War they began to undergo terrible persecution. The Emperor Ferdinand in 1622 ordered them to leave the country in three months. They begged him in vain to allow the old and sick to remain over the winter. He refused. "This abominable sect," he said, "must go; wherever any one is found, he shall be hanged to the nearest tree." Most of them fled to Hungary minus their property.

Then came the Turks. They murdered, plundered and burned. The Mennonites were reduced to poverty. In addition, poor crops, drought, hail and floods devastated the fair country. Up to this time these settlements had been communistic. But the communion was now broken up and each man had to depend upon himself. And from this time on it was often asserted that these Moravian brethren were ruined more through their pride, avarice and stubbornness than by actual poverty. Spiritual declension began to set in. The piety of the fathers was lost.

One of their great bishops was Andrew Ehrenpreis, who served them forty years until his death in 1662. He sent out admonitions, practical and spiritual, for the guidance and correction of his people. They shall not spend their money foolishly, but give it to their wives. They shall not trust Jews and similar people. The sisters were reproached for having knives made with green spangles and mother-of-pearl. They wore colored shoes and gaudy girdles. They dressed like the world and wore ungodly caps. They were rich enough to buy costly bed linen, yet too poor to buy hens, doves, etc. The men became devotees of fashion, parted their hair like the soldiers, and on greeting others they scratched with their feet like hens. The young men kept their wives sumptuously, frequented the streets and did not work diligently in the vineyards. The bishop reminded them of the good old times when the fathers were thrifty, and spent their evenings in reading, writing and singing. He accused the people of accumu-

lating too much private property.

Soon the Jesuits entered the settlement. In 1688 the orders came from Rome that each child had to be baptized by a priest. Many became apostate and lost their communistic spirit. A faithful remnant, however, did not bow the knee to Rome, but adhered strictly to their old traditions. The Catholics became more oppressive and brutal. The community began to scatter, and help was solicited from brethren elsewhere. Finally a Jesuit missionary took the church keys from the bishop and attempted to force him and his people to receive Jesuit instruction. On their refusal, they were thrust into converts and kept imprisoned there till they submitted. But they resisted to the end. They held prayer meetings at night, and when the Jesuit broke in upon them, they defended themselves eloquently. Then the government took desperate measures. All the recalcitrants were beaten with rods, even the women. Their books were taken from them. Gradually their resistance to Rome broke down. In 1762 the community collapsed. Even the bishop himself became an avowed Catholic and was supported by Rome.

A small handful found their way into Russia, travelling mostly by night, and started a new community there in 1764. A grandson of the bishop became bishop of the Russian colony. He died in 1855.

Some years ago a little band of these "Hutterschen Bruder" came to America and settled somewhere in the West.

—Abstracts from Wedel's History.

In the war of 1812 the Americans defeated the English at the Battle of the Thames, 1813. Since the Canadian Mennonites would not enlist, their teams were impressed into service, and the British escaped on the horses furnished by Mennonites. Their wagons fell into the hands of the enemy. They then appealed to their Pennsylvania brethren, and obtained new wagons.

General Conference Calendar

OFFICERS AND CONFERENCE BOARDS

OFFICERS

President, Rev. H. D. Penner, Newton, Kan.
Vice President, Rev. C. Hege, Freeman, S. D.
Secretary, Rev. H. A. Bachman, Freeman, S. D.
Treasurer, C. F. Claassen, Newton, Kan.

FOREIGN MISSION BOARD

	Term Expires
Pres., Rev. J. W. Kliewer, Newton, Kan.	1917
Sec., Rev. P. H. Rickert, Goessel, Kan.	1920
Treas., Rev. Gustav Harder, Whitewater, Kan.	1923
Rev. S. M. Musselman, Wayland, Iowa.	1923
Rev. A. S. Shelly, Upland, Calif.	1920
Rev. S. F. Sprunger, Berne, Ind.	1917

HOME MISSION BOARD

Pres., Rev. W. S. Gottshall, Bluffton, Ohio.	1920
Sec., Rev. H. P. Krehbiel, Newton, Kan.	1923
Treas., Prof. G. A. Haury, Newton, Kan.	
Rev. M. M. Horsch, Upland, Calif.	1917
Rev. J. B. Baer, Summerfield, Ill.	1917
Rev. David Toews, Rosthern, Saskatchewan.	1920
Rev. John W. B. Schantz, Schwenksville, Pa.	1923

PUBLICATION BOARD

Pres., Rev. N. B. Grubb, Philadelphia, Pa.	1923
Sec., Rev. William J. Ewert, Hillsboro, Kan.	1923
Rev. H. J. Krehbiel, Reedley, Calif.	1920
J. F. Lehman, Berne, Ind. (Business Manager)	1920
John H. von Steen, Beatrice, Neb.	1917
H. P. Goertz, Mountain Lake, Minn.	1917

BOARD OF EDUCATION

Pres., Rev. H. H. Ewert, Gretna, Manitoba.	1920
Sec., Rev. J. H. Langenwalter, Bluffton, O.	1923
Treas., D. H. Rickert, Newton, Kan.	1923
Rev. Silas M. Grubb, Philadelphia, Pa.	1920
Rev. S. K. Mosiman, Bluffton, O.	1917
Rev. J. K. Penner, Beatrice, Neb.	1917

EMERGENCY RELIEF COMMITTEE

Pres., Rev. J. C. Goering, Moundridge, Kan.	1917
Sec., Rev. John Lichti, Deer Creek, Okla.	1923
Treas., Harrison Landis, Philadelphia, Pa.	1917
Rev. H. H. Regier, Mountain Lake, Minn.	1920
Rev. P. R. Aeshliman, Almota, Wash.	1920
Rev. P. P. Hilty, Donnellson, Iowa.	1923

BOARD OF TRUSTEES

Pres., Rev. G. N. Harms, Whitewater, Kan.	1923
Sec. and Treas., C. F. Classen, Newton, Kan.	1920
William Hamm, Beatrice, Neb.	1920
Herman Wiebe, Beatrice, Neb.	1920
Rev. J. B. Baer, Summerfield, Ill.	1917
Rev. J. J. Flicklinger, Pretty Prairie, Kan	1917
J. J. Krehbiel, Newton, Kan.	1917
J. W. Krehbiel, Moundridge, Kan.	1923
Rev. Allen M. Fretz, Perkasie, Pa.	1923

AUDITING IOMMITTEE

Samuel D. Ruth, Beatrice, Neb.	1917
H. E. Suderman, Newton, Kan.	1910
Rudolph A. Goerz, Newton, Kan.	1923

PROGRAM AND BUSINESS COMMITTEE

Rev. J. S. Krehbiel, Geary, Okla.	1920
Rev. J. B. Epp, Meno, Okla.	1923
Rev. Allen M. Fretz, Perkasie, Pa.	1917

STATISTICIAN

H. J. Fast, Mountain Lake, Minn.

REPRESENTATIVES TO FEDERAL COUNCIL OF CHURCHES IN AMERICA

Rev. J. S. Krehbiel, Geary, Oklahoma.
Rev. A. S. Shelly; Upland, California.
Rev. W. S. Gottschall, Bluffton, Ohio.
Rev. David Toews, Rosthern, Saskatchewan.
Rev. D. J. Brand, Bally, Pennsylvania.

Our Churches in 1915

Rev. S. M. Grubb, pastor of the Second Mennonite church of Philadelphia, assumed the sole editorship of the Mennonite on January 1. All articles should be mailed to him at 3004 North 11th Street.

On New Year's Day the Saucon congregation near Coopersburg, Pa., reorganized with a membership of 29. Thomas Nolf was later ordained as deacon. Rev. Victor Boyer, of Allentown, is the Elder.

The Bally Sunday-school, Berks county, Pa., at the beginning of the year adopted a revised constitution, the principal feature of which was the creation of an executive committee, composed of the officers and teachers of the school, to meet once a month or oftener and provide for the increase of the number and efficiency of the teaching force.

Rev. H. G. Allebach was elected pastor of the Swamp charge, Bucks county, Pa., by the three churches of the charge, January 24, and installed by Rev. J. W. Schantz of Schwenksville, Pa., February 7 and 21.

On February 11, Ropp Hall, the girls' dormitory of Bluffton College, Ohio, was dedicated, J. F. Lehman formally accepting the building in the name of the trustees. The building was named after Mr. and Mrs. John Ropp, of Illinois, who contributed $25,000 toward the erection of this and two other buildings.

On February 19, 1915, Salome C. Grubb, wife of Rev. N. B. Grubb, pastor of the First Mennonite church of Philadelphia, died, aged 63 years, 2 months and 28 days. She was laid to rest in Northwood cemetery, Philadelphia, deeply lamented by the congregation and her many friends.

"The Whosoever Will Mennonite Mission Church" was organized in Los Angeles, Cal., February 21.

In February, Rev. Lee Lantz, of Normal, Ill., conducted a series of meetings for two weeks in the churches at Souderton and Schwenksville, Pa. At Souderton there were 53 open confessions of Christ, at Schwenksville, 21.

On March 5, 1915, the Chicago Mission, in charge of Rev. W. W. Miller, was a year old. On the evening of the 6th the first anniversary was held. A song service was led by Missionary P. J. Boehr. Among the items of interest reported were the converson of nearly 30 souls during the year, and a Sunday-school with an attendance of 60 to 80 each Sunday.

On March 22, Brother and Sister P. J. Wiens, missionaries in Mauhadei, India, arrived at San Francisco, on furlough for a year.

May 24, the new Mennonite church at Reedley, Cal., Rev. H. J. Krehbiel, pastor, was dedicated. The General Conference will probably hold its sessions there in 1917.

May 30, Rev. A. S. Shelly assumed charge of the congregation at Upland, Cal.

July 4, the corner-stone of the new Mennonite church at Allentown, Pa., was laid. Rev. J. W. Schantz preached on the occasion. The church will be dedicated some time during the month of November.

The First Mennonite church of Philadelphia celebrated its 50th anniversary during the week between September 26 and October 3. The anniversary sermon was preached by Rev. A. E. Funk, of New York, pastor of the church between 1874 and 1882. Dr. Jones and Dr. Roberts of the Presbyterian Church, Dr. Tyler of the Church of God, and Rev. Copp of the Presbyterian Church, gave addresses on Tuesday night. On Thursday evening the pastor celebrated the 33rd anniversary of his pastorate. Addresses were made by Henry S. Borneman, Esq., Dr. Samuel Blum, principal of the Moravian Military Academy, of Nazareth, Pa., and Dr. O. S. Kriebel, of Perkiomen Seminary, Pennsburg, Pa. Mr. O. O. Schimmel, one of the founders of the church, gave interesting reminiscences. A purse of $176 was presented to the pastor. A magnificent anniversary booklet was published in connection with this anniversary.

The renovated church at Roaring Springs, Pa., was dedicated October 10.

The $100 marker erected in the Lower Skippack Mennonite cemetery, Montgomery county, Pa., in honor of Christopher Dock, a Mennonite school teacher of Colonial times, was unveiled October 24. Governor Brumbaugh and ex-Governor S. W. Pennypacker gave historical addresses.

A new chapel was erected to take the place of the one destroyed by storm at Busby, Montana, on the Cheyenne reservation. There are three chapels among the Montana Cheyennes.

The total allowance for foreign missions this year is about $43,000. Five new workers have either arrived in their new field or are on their way: Rev. and Mrs. P. J. Boehr, Brother and Sister J. E. Langenwalter to China, and Sister Talitha Neufeld to India. Brother Langenwalter is the first medical missionary sent out by the General Conference.

In the provinces of Manitoba, Saskatchewan, Alberta, and British Columbia, Canada, there are 12,000 Mennonites, divided into nine groups: Sommerfelder, numbering 4250; Reinlander (Old Colony), 3600; Canadian Conference, 2000; Brueder Gemeinde, 1417; Klein-Gemeinde, 410; Church of God (Haldeman), 300; Brudertal, 250; Old Mennonite, 233; Crimean Mennonite Brueder-Gemeinde, 74.

Officers and Committees of the Eastern District Conference

Officers:

Rev. H. G. Allebach, President.
Rev. A. M. Fretz, Perkasie, Secretary.
John L. Bauer, Treasurer.

Program Committee:

Jos. B. Bechtel	Term	Expires	1916
Victor B. Boyer	"	"	1917
Daniel M. Landis	"	"	1918

Home Mission and Church Extension:

Rev. A. M. Fretz	Term	Expires	1916
Rev. S. M. Grubb	"	"	1917
Rev. Jacob Snyder	"	"	1918

Publication:

Rev. N. B. Grubb	Term	Expires	1916
Rev. H. G. Allebach	"	"	1917
U. S. Stauffer	"	"	1918

Educational:

Harrison M. Landis	Term	Expires	1916
Rev. Victor B. Boyer	"	"	1916
Rev. H. G. Allebach	"	"	1917
S. M. Rosenberger	"	"	1917
Rev. S. M. Grubb	"	"	1918
Rev. J. W. Schantz	"	"	1918

Building Fund:

Aaron B. Bechtel	Term	Expires	1916
John L. Bauer	"	"	1917
Victor B. Boyer	"	"	1918

Conference Historian:

N. B. Grubb.

Board of Managers of Mennonite Home:

Rev. N. B. Grubb	Term	Expires	1916
M. C. Gottshall	"	"	1916
James H. Shelly	"	"	1916
John L. Bauer	"	"	1917
Joseph Wile	"	"	1917
J. W. Schantz	"	"	1917
John B. Clemens	"	"	1918
William M. Gehman	"	"	1918
Joseph B. Bechtel	"	"	1918

Treasurer of Home Funds:

John D. Moyer — Term Expires 1918

Officers of Sunday-school Convention of the Eastern District Conference

President: H. M. Detweiler, Souderton, Pa.
Vice President: S. M. Rosenberger,
4450 N. 20th Street, Philadelphia, Pa.
Secretary: Miss May Moyer, Quakertown, Pa.
Field Secretary: Miss Anna G. Stauffer,
109 S. 13th Street, Allentown, Pa.
Treasurer: D. M. Landis,
3340 N. 18th Street, Philadelphia, Pa.

Officers of Young People's Union of the Eastern District Conference

President, Clarence Shelly,
Allentown, Pa., R. F. D. No. 5.
Vice President, Clayton Fretz, Perkasie, Pa.
Recording Secretary, Miss Grace Casteline,
Allentown, Pa.
Corresponding Secretary, Ely Fretz,
Pleasant Valley, Pa.
Treasurer, Jacob M. Landis,
Quakertown, Pa., R. F. D.
Mission Secretary, Erwin S. Weiss,
2531 N. 7th Street, Philadelphia, Pa.

MENNONITE SCHOOLS AND COLLEGES

NAME	PLACE	PRESIDENT OR PRINCIPAL	STUDENTS
Bethel College	Newton, Kansas	Rev. J. W. Kliewer	242
Bluffton College	Bluffton, Ohio	Dr. S. K. Mosiman	225
Fortbildungsschule	Goessel, Kansas	P. P. Buller	
Freeman College	Freeman, South Dakota	Dr. Eddison Mosiman	101
Goshen College	Goshen, Indiana	J. E. Hartzler	
Gotebo Vereinsschule	Gotebo, Oklahoma	Rev. H. Riesen	
Hesston Academy and Bible School	Hesston, Kansas	D. H. Bender	107
Hillsboro Vereinsschule	Hillsboro, Kansas	Prof. J. H. Epp	
Hoffnungsau Vereinsschule	Inman, Kansas	Prof. Abraham Albrecht	
Meno Vereinsschule	Meno, Oklahoma	Rev. J. B. Epp	
Mennonitische Vereinsschule	Mountain Lake, Minn.	Prof. A. Regier	
Mennonite Academy	Gretna, Manitoba	Rev. H. H. Ewart	73
Mennonite Academy	Rosthern, Saskatchewan	Rev. M. S. Galle	
Tabor College	Hillsboro, Kansas	H. W. Lohrenz	179
Zoar Vorbereitungs und Bibel Schule	Inman, Kansas	F. V. Wiebe	
Mennonitische Bildungs Anstalt	Altona, Manitoba		68

STATISTICS OF THE EASTERN DISTRICT CONFERENCE, 1915

Names of Congregations	Number of Membership	Additions	Losses	Children Consecrated	Congregational Expenses	Foreign Missions	Eastern Dist. Conference	Mennonite Home	Gen. Conf. Home Missions	Gen. Conf. Treasury	Local Home Mission	Charity	Educational	Belgium and other War Sufferers	Other Purposes not specified	Total Contributions	Average contribution per member	S. S. Scholars Enrolled	Amount Contributed	For Missions	No. C. E. & Y. P. S. Members	Amount Contributed	Ladies' Aid and Sewing Society Members	Amount Contributed	Contributed to Orphan Fund
Allentown	82	7	2	2	$642.55	$25.00	$25.00	.....	.....	.....	.....	.....	.....	.....	.....	$724.55	$8.83	115	$37.02	.....	36	$52.02	30	$249.66	.....
Altoona	126	30	...	...	91.80	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	91.80	.....	75	.....	.....	...	.....	...	.....	.....
Baumansville	40	4	1	...	69.55	12.54	.....	.....	.....	.....	.....	.....	.....	.....	.....	82.09	2.05	....	.....	.....	...	.....	...	.....	.....
Bertolets	18	...	1	...	101.82	11.73	.....	*	.....	$10.00	.....	...	.....	.....	.....	123.25	6.84	.....	.....	.....	...	.....	...	.....	
Boyertown	30	...	1	...	179.35	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	179.35	6.00	.....	.....	.....	...	.....	...	.....	.....
Deep Run	221	14	7	...	434.69	18.25	11.00	$15.00	$15.70	.....	$ 5.00	$12.00	.....	.....	$29.65	541.29	2.45	70	30.00	.....	20	15.00	12	50.00	.....
East Swamp	99	...	2	...	367.94	15.00	45.00	15.00	45.00	.....	3.55	.....	.....	.....	.....	446.49	4.51	120	8.15	$ 8.15	36	3.60	20	.....	.....
Flatland	37	4	...	...	113.84	26.00	7.35	10.00	.....	.....	.....	.....	.....	.....	..	157.19	4.37	117	100.47	.....	60	15.66	...	.....	.....
Germantown	41	8	2	...	294.15	5.00	.....	5.00	.....	.....	15.00	.....	.....	$17.00	.....	336.15	8.20	25	15.70	.....	22	10.00	17	23.00	$5.00
Hereford	196	8	4	2	687.50	115.08	70.00	50.00	27.85	10.00	.....	29.70	..	.....	.....	990.16	5.05	187	149.69	20.55	25	.....	35	45.00	10.00
Napier	78	31	3	...	755.98	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	755.98	9.70	100	26.00	.....	...	...	...	.....	.....
Perkasie	47	4	...	6	241.51	.....	.....	5.00	.....	.....	.....	.....	.....	.....	.....	246.51	5.25	126	69.75	.....	22	19.67	24	66.21	....
Pottstown	13	...	3	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	.....	.....	70	.....	.....	...	.....	...	.....	.....
Philadelphia, 1st	477	31	20	8	2423.68	220.20	103.43	180.95	.....	.....	20.00	67.00	$94.07	52.00	87.00	3248.33	7.00	409	527.47	121.15	62	202.17	78	130.12	.....
Philadelphia, 2d	183	20	7	3	1023.53	15.00	.....	7.50	.....	415.00	.....	.....	.....	.....	.....	1461.03	7.98	240	275.00	.....	40	13.75	35	140.00	.....
Quakertown	74	10	1	...	425.10	57.48	.....	25.50	.....	.....	.....	.....	.....	.....	14.72	522.80	8.79	220	97.80	.....	65	14.05	22	73.52	.....
Roaring Spring	57	...	...	...	221.68	12.50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	80	22.10	.....	...	1.50	...	.....	.....
Saucon	29	19	1	3	54.06	32.94	.....	6.50	.....	.....	.....	6.25	.....	.....	6.30	106.05	3.66	137	78.45	4.60	...	...	...	.....	.
Schwenksville	229	9	6	...	410.30	54.10	67.50	*	.....	.....	.....	33.00	.....	.....	600.00	1164.90	5.08	120	183.35	...	40	48.75	...	.....	.....
Smiths Corner	45	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25	.....	.....	...	.....	...	.....	.....
Souderton	215	21	4	...	1354.81	59.79	39.10	61.90	.....	.....	50.00	58.30	.....	.....	32.30	1656.10	7.70	316	299.02	.....	55	63.86	22	28.27	.....
Springfield	55	...	...	...	140.99	15.80	6.60	12.00	6.00	.....	.....	.....	.....	.....	10.00	191.39	3.48	40	20.00	.....	20	30.00	...	.....	.....
Upper Milford	113	2	1	...	770.10	50.00	100.00	.....	.....	.....	.....	.....	.....	.....	40.81	960.91	8.50	115	80.94	.....	28	38.61	22	31.30	7.23
West Swamp	170	1	4	...	467.06	219.97	50.01	20.00	18.85	.....	.....	18.77	.....	.....	.....	794.65	4.67	188	26.63	26.63	54	38.78	19	.....	6.00

RECAPITULATION

Number of congregations	24	
Number of members according to reports	2677	
Number of additions during the year	222	
Number of losses by death and otherwise	70	
Number of infants consecrated by 6 congregations	24	
Money collected for congregational purposes		$10,831.99
Money reported collected for Foreign Missions		1,157.46
Contributed to Eastern District Conference		524.99
Contributed to the Mennonite Home		414.35
General Conference Treasury		435.00
General Conference Home Mission		113.40
Local Home Missions		93.55
Charity		225.02
Educational—support of students for Ministry		94.07
Contributed to Bluffton College		2,750.00
Belgium and other War Sufferers		169.00
Contributed to various other purposes		820.68
		$17,629.51

19 Sunday Schools report 2720 members enrolled with a contribution of 2,180.82
14 C. E. and Y. P. Societies report 585 members with a contribution of 522.45
12 Ladies' Aid & Sewing Societies report 336 members, contribution of 787.08

$3,390.35

*Schwenksville and Bertolet Congregations instead of money contributions to the Mennonite Home furnish the dinners for anniversary.

Ladies' Aid and Sewing Circles are sewing for Indian Missions and for needy families. Boxes of clothing to Mission Stations and furniture for family burned out.

Phila. 1st S. S. provided many families with Christmas dinners, including chicken and all other substantial provisions for a good, full dinner, taking into account the number of persons in the family. Practically all of these families found this the only Christmas cheer received.

Two congregations have started a fund for aiding needy students for the ministry.

Statistical Report of Middle District Conference, rendered to the 1915 Session of Conference.

Congregations	Elders and Preachers	Membership							S. S.		Contributions					
		Baptism	Letter	Death	Removed	Withdrawn	Expelled	Total Membership	No. Teachers	Scholars	Congregational Purposes	Foreign Mission	Home Mission	Education	Sunday Schools	Other Charitable Purposes
Berne, Ind.	P. R. Schroeder	69	6	9	11	1	4	866	50	1094	$3546 56	$3497 83	$1072 74	$1500 00	$877 44	
Clarence Center, N. Y.	Jacob Krehbiel							20	1		23 00					
Dalton, Ohio	S. P. Prieheim							161	15	200	747 65	317 85	62 80		216 88	$162 28
Donnellson, Iowa	P. P. Hilty	11	1	1				169	11	100	800 00	132 84	91 58	96 00	75 00	
Fortuna, Mo.	D. D. King	2	3	3	7	4		152	19	183	977 91	421 59	121 21	21 06	91 21	23 26
Noble, Ia.	S. M. Musselman	9	6			3		245	15	175	800 00	200 00	30 00			
Pandora, Ohio	Albert Schumacher	14	2	5		6		335	28	350	1964 98	843 50	110 21		503 33	
Pulaski, Ia.	M. A. Niswander	12	2	4		2		212	17	175	1050 00	130 00	125 00		70 00	75 00
Sterling, Ohio	John H. Geiser							87	3	26	174 04		10 00			30 00
Summerfield, Ill.	J. B. Baer							130	10	100	775 55	213 00	189 80		425 14	134 10
Swiss congregation near Bluffton and Pandora, O.	W. S. Gottshall, Benjamin Diller, Elmer Basinger	28	14	11	9	5		930	62	840	3349 14	1103 53	537 31	207 55	880 38	228 91
Trenton, O.	W. H. Grubb	13	6	9		3		247	10	130	1388 48	61 55	58 00	25 00	159 59	115 00
Wadsworth, O.	W. S. Shelly	8	6	2	2			172	12	145	1007 22	28 44	28 44	25 85		26 39
Wayland, Iowa	S. M. Musselman					3		203	14	236	750 00	125 00				

List of Native Helpers in Our Mission in India.

The abbreviations represent the following: Rs.—Rupees (33 cents); A.—Annas (2 cents).

Name	Occupation	Place	Age	Salary Rs.	A.	Remarks
MAUHADEI STATION						
Isadas	Evangelist	Station	30	20		
Rama Wallace	Evangelist	Station	28	12		
Rickaya	Teacher	Station	32	20		
Matura	Bible Woman	Station	25	4	8	Isadas' wife
Sudharin	Bible Woman	Station	22	4	8	Rama Wallace's wife
CHAMPA STATION						
Stephen D.	Language Teacher	Station	55	30		
Joseph	Evangelist	Station	35	16		
Jacob	Evangelist	Stat on	28	13		
A. Solemon	Evangelist	Bominidi	32	20		
Simon	Evangelist	Baraduar	40	15		
A. David	Lep. Asylum Caretaker	Champa	27	28		
G. Roberts	Evangelist	Barpali	25	19		
John	Evangelist	Korba	24	12		
Jonas	Evangelist	Korba	22	16		
Philip	Teacher	Champa	29	11		
Barindra	Teacher	Gorhi	21	8		
Dhansai	Teacher	Kusmunda	19	9		
Fredrich	Teacher	Kusmunda	20	7		
Trophenia	Bible Woman	Champa	28	4	8	Joseph's wife
Mariam	Bible Woman	Champa	45	5		Stephen's wife
Janki	Bible Woman	Champa	23	4	8	
Piyara	Bible Woman	Barpali	25	4	8	Robert's wife
Sukhiya	Bible Woman	Korba	24	4	8	John's wife
Ruth	Bible Woman	Korba	23	4	8	Jonas's wife
Ruth Dulara	Teacher	Champa	24	5		Philip's wife
Elisabeth	Asst. Teacher	Kusmunda	22	3		Frederick's wife
Hulda	Bible Woman	Gorhi	22	4		Dhansai's wife
JANJGIR STATION						
M. R. Asna	Evangelist	Janjgir	40	25		Widower
S. Bharos	Evangelist	Janjgir	30	18		
S. D. Nundy	Lang. Teach. & Evang.	Janjgir	25	24		
Gilawa	Evangelist	Janjgir	20	9		
Sam. Williams	House Father & Evang.	Janjgir	28	18		
Itwari	Colporteur	Janjgir	25	7		
H. P. Sharma	Evangelist	Seorinarain	56	18		
S. D. Asna	Teacher	Manakoni	22	12		
Amardas	Teacher	Manakoni	22	10		Orphan boy
Mina	Teacher	Sukli	22	9		
J. Rasua	Teacher	Sukli	28	11		
Tanwarin	Bible Woman	Janjgir	22	4		Wife of orphan boy
Hanna	Bible Woman	Janjgir	18	4		Gilawa's wife
Elisabeth	Bib. Woman & Teacher	Janjgir	19	8		Widow
Satni Bai	Disp. Assistant	Janjgir	23	5		
Magdalena	Bible Woman	Manakoni	20	4		Amardas' wife
Bahura	Bible Woman	Sukli	20	4		Mina's wife
Bhurri Bai	House Mother	Janjgir	29	10		Widow
Shakuntulah	Teacher	Janjgir	20	10		
Dulari	Teacher	Janjgir	23	8		Itwairi's wife
Phulmat	Teacher	Janjgir	20	9		

Mauhadei has 5 workers at a monthly salary of 60 Rs. Champa has 22 workers at a monthly salary of 243-8 Rs. Janjgir has 21 workers at a monthly salary of 227 Rs. A total of 48 native workers at a monthly salary of 530-8 Rs. This makes an average of 11-1 Rs., about $3.68 for their entire support. They do not forget their Sunday meetings besides their monthly contributions which are given cheerfully. These workers have 73 children, the hope of the Mission. May this staff of 48 workers, scattered over a large territory, amid difficulties, discouragements and manifold temptations, be prominently remembered in our daily prayers. That God may work great wonders through them is the prayer of the Committee.

P. A. PENNER, P. W. PENNER.

LIST OF MENNONITE PERIODICALS

NAME	PLACE	EDITOR	BRANCH OF CHURCH	LANGUAGE	ISSUED
Der Christliche Bundesbote	Berne, Ind.	Rev. C H A. Van der Smissen, Berne, Ind.	General Conference	German	Weekly
Bethel College Monthly	Newton, Kan.	Prof. E. R. Riesen, Newton, Kan.	General Conference	English	Monthly
Bethesda Herold	Newton, Kan.	Rev. Henry Banman, Canton, Kan.	General Conference	German	Monthly
Christian Evangel	Bloomington, Ill.	Rev. Lee Lantz, Bloomington, Ill.	Central Conference	English	Monthly
Gospel Herald	Scottdale, Pa.	Daniel Kauffman, Scottdale, Pa.	Old Mennonites	English	Weekly
Der Heilsbote	Berne, Ind.	Rev. Christian Egle, Chenoa, Ill.	Defenceless Menno.	German	Monthly
Der Herold	Newton, Kan.	C. E. Krehbiel, Newton, Kan.	All German-speaking Mennonites	German	Weekly
Der Kinderbote	Berne, Ind.	Rev. C. H. A. Van der Smissen, Berne, Ind.	General Conference	German	Semi-monthly
Der Mitarbeiter	Gretna, Manitoba.	Rev. H. H. Ewart	General Conference	German	Monthly
The Mennonite	Berne, Ind.	Rev. S. M. Grubb, 3004 N. 11th St., Phila., Pa.	General Conference	English	Weekly
Die Rundschau	Scottdale, Pa.	C. B. Wiens, Scottdale, Pa.	Old Mennonites	German	Weekly
Der Zionsbote	Hillsboro, Kan.	Rev. A. L. Schellenberg, Hillsboro, Kan.	Mennonite Brethren	German	Weekly
Zion's Call	Berne, Ind.	Elmer Rupp, Archbold, Ohio	Defenceless Menno.	English	Monthly
Der Wahrheitsfreund	2812 Lincoln Ave., Chicago, Ill.	M. B. Fast, 2812 Lincoln Ave., Chicago, Ill.	Krimmer Mennonite Brethren	German	Weekly
Herold der Wahrheit	Scottdale, Pa.	J. F. Swartzendruber, Kalona, Iowa	Old Order Amish	German and English	Semi-monthly
Christian Monitor	Scottdale, Pa.	H. Frank Reist, Scottdale, Pa.	Old Mennonites	English	Monthly
Beams of Light	Scottdale, Pa.	H. Frank Reist, Scottdale, Pa.	Old Mennonites	English	Weekly
The Way	Scottdale, Pa.	J. H. Moseman, Lancaster, Pa., and J. A. Ressler, Scottdale, Pa.	Old Mennonites	English	Monthly
Words of Cheer	Scottdale, Pa.	J. A. Ressler, Scottdale, Pa.	Old Mennonites	English	Weekly
Der Christliche Jugendfreund	Scottdale, Pa.	C. B. Wiens, Scottdale, Pa.	Old Mennonites	German	Weekly
The Gospel Banner	2372 W. 7th St., S.W. Cleveland, O.	I. A. Huffman, Bluffton, O.	Mennonite Brethren in Christ	English	Weekly

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HARRY D. HUBER
Manager

McALLISTER OPTICAL COMPANY

Mission Fields and Mission Workers of the General Conference

INDIA:

Champa—Rev. and Mrs. P. A. Penner; Rev. and Mrs. C. H. Suckau; a number of native helpers.

Janjgir—Rev. and Mrs. P. W. Penner, Miss Anna Braun, Miss Talitha Neufeldt.

Mauhadei—Rev. and Mrs. P. J. Weins (On furlough till October, 1916); Rev. and Mrs. E. B. Steiner.

At each of these three stations a number of Christian natives as Evangelists, Teachers, Bible Women and General Helpers.

CHINA:

Kai Chow—Rev. and Mrs. H. J. Braun, Rev. and Mrs. P. J. Boehr, Native Helpers and Colporteur.

OKLAHOMA:

Cantonment and Fonda—Rev. and Mrs. Rudolph Petter, Miss Agnes Williams, Rev. and Mrs. Albert Claassen, Albert Brown, a native helper.

Clinton —Rev. and Mrs. J. B. Eddiger, and Alfrich, a native helper.

Hammon—Rev. and Mrs. H. J. Kliewer and some Christian native helpers.

Canton—Rev. and Mrs. John A. Funk, William Meek, a native helper.

MONTANA:

Busby—Rev. and Mrs. G. A. Linscheid.

Lame Deer—Rev. and Mrs. Alfred Wiebe (temporarily on furlough on account of ill health); Rev. and Mrs. H. T. Neufeldt.

Birney—Rev. and Mrs. P. A. Kliewer.

ARIZONA:

Moen Coepi—Rev. and Mrs. J. B. Frey, Miss Burkholder, Bessie, a native helper.

Oraibe—Rev. and Mrs. J. R. Duerksen, Miss Rose Olsen, Bessie Qoeyawama, an educated native girl; Miss Elizabeth Schmidt, in charge of orphans.

Pakavi—Miss Marie Schirmer.

CITY MISSIONS

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Rev. and Mrs. E. F. Grubb, Supts., 4900 Aldama street; Rev. and Mrs. Ferdinand Isaac, Susan M. Frantz.

CHICAGO, ILL.:

Englewood Rescue Mission, 727 West 63rd street, Rev. W. W. Miller, Supt.

ALTOONA, PA.:

Bethany Mission, 2110 Eleventh Avenue, Rev. A. A. Snyder, Supe.

UPLAND, CAL.:

Mennonite Tubercular Sanitarium, under the direction of the Pacific Conference.

Ministers of the General Conference

Arranged According To Their Conference Affiliation.

Eastern District Conference

Allebach, A. J., 939 St. Marks Ave., Brooklyn, N. Y.
Allebach, H. G., 25 S. Tenth St., Quakertown, Pa.
Apple, Philip, Mt. Pleasant Mills, Pa.
Bayley, J.W., 119 Maryland St., Germantown, Philadelphia, Pa.
Bechtel, A. S., (Evangelist), 2636 N. Ninth St., Philadelphia, Pa.
Boyer, Victor B., 1229 Turner St., Allentown, Pa.
Brandt, D. J., Bally, Pa.
Foulke, Linford, Quakertown, Pa.
Fretz, A. M., Perkasie, Pa.
Graybill, E. W., Richfield, Pa.
Grubb, N. B., 715 Berks St., Philadelphia, Pa.
Grubb, S. M., 3004 N. 11th St., Philadelphia, Pa.
Landis, Reed F., (Evangelist), Mt. Hermon, Northfield, Mass.
Myers, Menno M., Bowmansville, Pa.
Schantz, J. W. B., Schwenksville, Pa.
Snyder, Abram, Roaring Springs, Pa.
Snyder, Jacob, Roaring Springs, Pa.
Snyder, Herman, Roaring Springs, Pa.
Shelly, Elwood, Pennsburg, Pa.
Shelly. Harvey W., Quakertown, Pa.
Yoder S. D., Davidsville, Pa.

Middle District Conference

Baer, J. B., Summerfield, Ill.
Basinger, Elmer Bluffton, Oio.
Diller, Benj., Bluffton, Ohio.
Gottshall, W. S., Bluffton, Ohio.
Grubb, William H., Trenton, Ohio.
Hilty, P. P., Donnellson, Iowa.
King, D. D., Fortuna, Mo.
Krehbiel, Jacob, Clarence Centre, N. Y.
Lehman, Joel, Berne, Ind.
Lehman, M. M., Bluffton, Ohio.
Miller, W. W., 1769 W. 71st Place, Chicago, Ill.
Mosiman, Samuel K., Bluffton, Ohio.
Musselman, S. M., Wayland, Iowa.
Niswander, Willis, Pandora, Ohio.
Schroeder, P. R., Berne, Ind.
Schumacher, Albert, Pandora, Ohio.
Shelly, Warren, Wadsworth, Ohio.
Sommer, Adam, Dalton, Ohio.
Sommer, I. A., Berne, Ind.
Sprunger, S. F., Berne, Ind.
Stucky, Peter E., Olds, Iowa.
Van der Smissen, C. H. A., Berne, Ind.

Western Conference

Aeby, Jacob, Ransom, Kansas.
Albrecht, Franz, Beatrice, Neb.
Amstutz, J. E., Halstead, Kan.
Andres, John P., Elbing, Kan.
Balzer, Abraham, Hillsboro, Kan.
Balzer, J. F., Newton, Kan.
Banman, Heinrich, Canton, Kan.
Banman, J. J., Canton, Kan.
Bartel, H. H., Hillsboro, Kan.
Buller, P. P., Goessel, Kan.
Buller, P., Goessel, Kan.
Dirks, Peter H., Pawnee Rock, Kan.
Dueck, G., Hydro, Okla.
Dyck, H. J., Elbing, Kan.
Entz, J. E., Newton, Kan.
Epp, J., Newton, Kan.
Epp, J. B., Meno, Okla.
Epp, J. H., Inman, Kan.
Ewert, W. J., Hillsboro, Kan.
Flaming, John, Korn, Okla.
Flaming, Peter, Inman, Kan.
Flickinger, J. J., Pretty Prairie, Kan.
Frey, Cor., Coy, Okla.
Froese, Abraham, Taloga, Okla.
Gaede, H. J., Medford, Okla.
Galle, Wm., Moundridge, Kan.
Goering, Chris. J., Moundridge, Kan.
Goering, John C., Moundrige, Kan.
Harder, Gustav, Whitewater, Kan.
Harder, Bernhard, Whitewater, Kan.
Harms, G. N., Whitewater, Kan.
Heidebrecht, Peter, Menno, Kan.
Hirschler, Christ., Houston, Kan.
Janzen, Jacob, Bessie, Okla.
Kauffman, N. R., Elyria, Kan.
Kauffman, J. J., Eakley, Okla.
Kliewer, G. G., Gotebo, Okla.
Kliewer, J. W., Newton, Kan.
Klaassen, Michael, Bessie, Okla.
Klaassen, Jacob, Bessie, Okla.
Krause, P. J., Lehigh, Kan.

Krehbiel, Peter M., Moundridge, Kan.
Krehbiel, H. P., Newton, Kan.
Krehbiel, J. S., Geary, Okla.
Lichti, John, Deer Creek, Okla.
Linscheid, John P., Arlington, Kan.
Lohrenz, D. D., Orienta, Okla.
Miller, John, Marena, Kan.
Penner, Jacob W., Hillsboro, Kan.
Penner, H. D., Newton, Kan.
Penner, Cornelius, Beatrice, Neb.
Penner, John, Beatrice, Neb.
Penner, John K., Beatrice, Neb.
Penner, Gerhard, Beatrice, Neb.
Peters, John, Korn, Okla.
Peters, H. P., Moundridge, Kan.
Richert, John, Hillsboro, Kan.
Ratzlaff, Abraham, Moundridge, Kan.
Ratzlaff, D. F., Fairview, Okla.
Regier, Bernhard, Newton, Kan.
Regier, C. H., Elbing, Kan.
Regier, J. W., Newton, Kan.
Reimer, Cornelius, Beatrice, Neb.
Reimer, Heinrich, Taloga, Okla.
Reimer, P., Beatrice, Neb.
Roth, John, Whitewater, Kan.
Richert, P. H., Goessel, Kan.
Riesen, H., Gotebo, Okla.
Schmidt, D., Tampa, Kan.
Schmidt, Jacob, Newton, Kan.
Schmidt, H. U., Vona, Col.
Schroeder, H. D., Hooker, Okla.
Smith, Jacob A., Pawnee Rock, Kan.
Stucky, Peter, Moundridge, Kan.
Stucky, John J., Moundridge, Kan.
Stucky, Fritz, Mt. View, Okla.
Stucky, Christ., Eakley, Okla.
Suderman, J. W., Moundridge, Kan.
Toews, Jacob, Newton, Kan.
Unruh, David D., Inman, Kan.
Unruh, P. H., Moundridge, Kan.
Ummel, Abraham, Ransom, Kan.
Voran, Christ. J., Kingman, Kan.
Voth, P. R., Gotebo, Okla.
Voth, H. R., Goltry, Okla.
Wedel, C. C., Canton, Kan.
Wedel, F. F., Canton, Kan.
Wedel, Peter P., Moundridge, Kan.
Wedel, T. P., Galva, Okla.
Wiebe, Herman, Beatrice, Neb.
Wiebe, J. G., Coy, Okla.
Wiebe, H. M., Whitewater, Kan.
Wiebe, Bernhard, Whitewater, Kan.

Northern Conference

Balzer, J. J., Mountain Lake, Minn.
Berg, H. H., Marion, S. D.
Brown, H. J., China.
Epp, H. D., Henderson, Neb.
Epp, H. H., Henderson, Neb.
Engbrecht, Derk., Marion, S. D.
Ewert, Cornelius, Loretta, S. D.
Fast, Martin, Munich, N. D.
Friesen, Isaac, Munich, N. D.
Friesen, Peter J., Mountain Lake, Minn.
Hege, Christian, Freeman, S. D.
Kauffman, Joseph, Freeman, S. D.
Miller, Christ., Freeman, S. D.
Moyer, J. F., Freeman, S. D.
Pankratz, P. H., Henderson, Neb.
Regier, H. H., Mountain Lake, Minn.
Schrag, John, Marion, S. D.
Schultz, David A., Avon, S. D.
Thiesen, Derk. T., Marion, S. D.
Toews, N. F., Butterfield, Minn.
Toews, J. R., Moutain Lake, Minn.
Unruh, H. P., Avon, S. D.
Waltner, Alfred, Marion, S. D.
Willms, Abraham, Marion, S. D.

Pacific Conference

Adrain, H. H., Escondido, Calf.
Aeschliman, P. R., Almota, Wash.
Bachman, H. A., Woodlake, Calf.
Baumgartner, S. S., Pratum, Oregon.
Dirks, Leonard, Aberdeen, Idaho.
Grubb, E. F., 4900 Aldama Street, Los Angeles, Calf.
Hege, Jacob, Paso Robles, Calif.
Horsch, M., Upland, Calf.
Isaac, Ferdinand, Los Angeles, Calf.
Kliewer, J. J., Reedley, Calf.
Krehbiel, H. J., Reedley, Calf.
Jantzen, F. F., Paso Robles, Calf.
Lichti, John, Fairmead, Calf.
Lichti, Otto, Reedley, Calif.
Mehl, J. C., Upland, Calf.
Neufeld, J., Dallas, Oregon.
Neufeld, William, Reedley, Calf.
Schrag, J. R., Schrag, Washington.
Shelly, A. S., Upland, Calif.
Sommer, A. A., Escondido, Calf.
Toews, John, Aberdeen, Idaho.
Voth, J. J., Upland, Calf.
Waltner, John, Odessa, Wash.
Wiebe, A. J., Paso Robles, Calf.

Middle Canada Conference

Bartel, H. H., Drake, Sask.
Bartel, John F., Drake, Sask.
Buhler, Gerhart, Herbert, Sask.
Dueck, John, Rosthern, Sask.
Dyck, A. R., Aberdeen, Sask.
Ens, Corn., Hague, Sask.
Ens, C. K., Laird, Sask.
Epp, Gerhard, Rosthern, Sask.
Epp, Peter P., Altona, Man.
Epp, David, Laird, Sask.
Ewert, H. H., Gretna, Man.
Ewert, Benamin, Gretna, Man.
Funk, John, Altona, Man.
Franz, John M., Petrofka, Sask.
Friesen, Abr. P., Great Deer, Sask.
Galle, Menno J., Hague, Sask.
Gerbrand, John, Drake, Sask.
Goertz, Peter, Cornduff, Sask., Canada.
Hoepner, Jacob, Winkler, Man.
Hildebrand, Henry, Winkler, Man.
Hooge, John J., Plum Coulee, Man.
Jantzen, Jacob, Waldheim, Sask.
Loeppky, Dietrich, Emerson, Man.
Peters, J. C., Waldheim, Sask.
Regier, John, Laird, Sask.
Regier, Peter, Laird, Sask.
Sawatzky, Franz, Herbert, Sask.
Sawatzky, Jacob F., Herbert, Sask.
Toews, David, Rosthern, Sask.
Warkentin, Henry, Waldheim, Sask.
Wiens, Jacob M., Herbert, Sask.

Missionaries

Boehr, P. J., Pei tai Ho, Chihli Prov., N. China.
Braun, H. J., Pei tai Ho, Chihli Prov., N. China.
Claassen, Albert, Cantonment, Okla.
Duerksen, J. R., Oraibe, Ariz.
Ediger, J. B., Clinton, Okla.
Frey, J. B., Tuba, Ariz.
Funk, J. A., Canton, Okla.
Kliewer, H. J., Hammon, Okla.
Kliewer, P. A., Birney, Mont.
Linscheid, G. A., Busby, Mont.
Neufeldt, H. T., Lame Deer, Mont.
Penner, P. A.,Champa, Central Prov., India.
Penner, P. W.. Janjgir, Central Prov. India.
Petter, Rudolph, Cantonment, Okla.
Suckau, C. H., Champa, Central Prov., India.
Steiner, E. B., Mauhadei, Central Prov., India.
Wiebe, Alfred, Lame Deer, Mont.
Wiens, P. J., Newton, Kan. (Home on furlough.)

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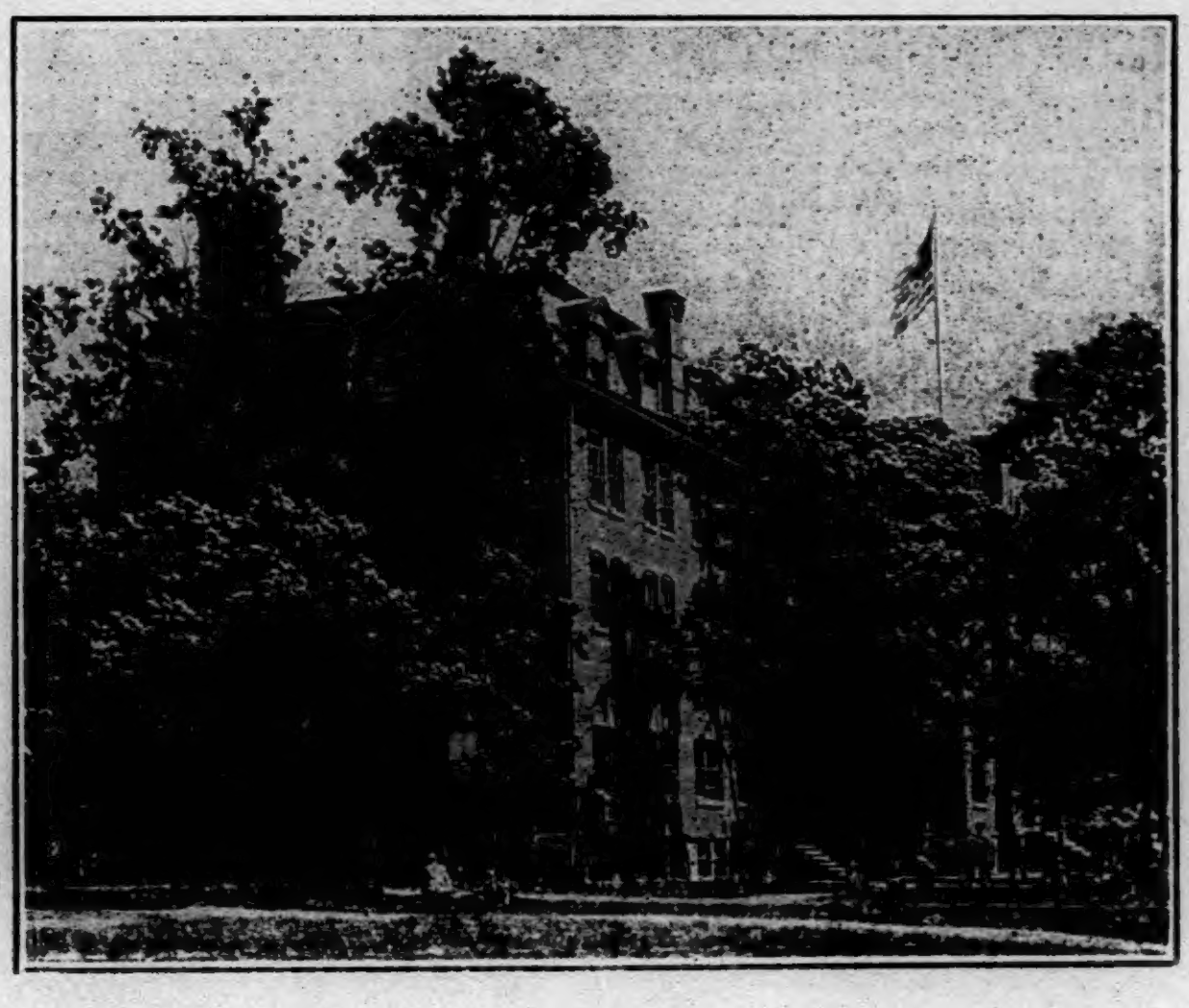

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